# MODERN MEETS ANCIENT

## Buddhist Psychology & Philosophy for Modern Minds

### Volume 7 · Patthàna: The 24 Conditional Relations

By Bhikkhu Indasoma Siridantamahapalaka

**Buddhist Psychology & Philosophy for Modern Minds** **7**
ဝန္ဒနာ 8
နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။ 8
ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။ 8
ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။ 8
ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊ 8
တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ 8
သက္ကစ္စံ ပဝတ္တတိ။ 8
ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန 8
ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။ 8
သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ နဿန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊ 8
ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။ 8
ဣမသ္မ ပုညကမ္မသ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝဍ္ဎန္တု၊ သမ္မာ သမ္မဇ္ဇန္တု။ 9
အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။ 9
ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမသာမိ။ 9
Namo tassa bhagavato arahato sammāsambuddhassa. 9
Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi. 9
Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca, 9
imaṁ navakoṭṭhāsa-abhidhammaggranthaṁ sampādetuṁ paṭipajjāmi. 9
Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ, 9
kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca, 9
kammantaṁ idha suciṇṇaṁ hotu. 9
Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā. 9
Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma. 9
Imassa kammassa puññaphalena, 9
āvuso, ayaṁ navakaṇḍa-abhidhammasarīso 9
aniṭṭhāraharaṁ anāvikaraṇaṁ anupaddavaṁ 9
sampatti-paripūrakaraṇaṁ ca hotu. 9
Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ); 9
sabbītiyā sabbayogā ca vūpasammantu. 9
Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu, 9
anāmayena, averena, abyābajjhena. 9
**PUBLISHING RECORD** **11**
BUDDHIST PSYCHOLOGY & PHILOSOPHY FOR MODERN MINDS 11
By
Bhikkhu Indasoma Siridantamahapalaka 11
Kindle Edition
ASIN: xxxxxxxxxxxx Publishing record last modified: October 06, 2025 11
**COPYRIGHT** **11**
© 2025 Bhikkhu Indasoma Siridantamahapalaka
All rights reserved. 11
No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without prior written permission of the publisher, except in the case of brief quotations embodied in critical articles or reviews. 11
This eBook is licensed for personal use only. It may not be re-sold or given away to others. If you would like to share this book, please purchase an additional copy for each recipient. 11
Publisher: The Office of Siridantamahapalaka
Series Title: Abhidhamma Awakened (Buddhist Psychology & Philosophy for Modern Minds) 11
For permissions or inquiries, please visit:
The Office of Siridantamahapalaka
Website: www.siridantamahapalaka.com 11
Dedication 12
Acknowledgments 13
Series Preface 13
**Introduction to the Volume** **15**
**About This Volume** **15**
**How to Use This Book** **16**
**Who This Book Is For** **17**
**Scope and Learning Outcomes** **17**
**Pedagogy and Assessments** **17**
**Relationship to Earlier and Later Volumes** **17**
**Abbreviations** **19**
Series Overview 19

**Series Use & Permissions** **20**
Abstract 21
**Homage to the Blessed One, the Worthy One, the Fully Enlightened One.** **22**
**ACKNOWLEDGMENT** **23**
**DIGITAL ACCESS NOTE** **24**
**Volume 7 Syllabus — Paṭṭhāna: The 24 Conditional Relations** **25**
Chapter-by-Chapter Briefs (with modern hooks) 25
**Ch. 1 — Why Conditions? From Enumeration to Synthesis** **25**
Orientation 25
Diagram Hook 26
Doctrinal Core 26
1) Two methods; one classroom 26
2) The three factors in every analysis 26
3) A few workhorse relations (we'll use these all book long) 26
Teaching Breakdown (quick map) 27
Practice Section (5–12 mins) 27
Assessment Pack 27
True/False (10) 27
Fill-in-the-Blanks (10) 28
Matching (10) 29
Label-the-Diagram (1–2) 29
Short Answer (2) 29
Scenario Case (1) 29
Micro-log (1) 29
Quick Quiz (5) 29
Reflection Ticket (1) 30
Takeaway Box 30
Figures & Tables (proposals) 30
**Table 1.1 — Starter Relations Cheat-Sheet** **31**
**Table 1.2 — Three-Factor Worksheet (for classroom clips)** **33**
**Table 1.3 — Predominance (Adhipati) vs. Object-Upanissaya** **34**
Answer Keys 35
Modern Daily-Life Examples (snap set) 35
How this builds toward later chapters (and the series) 36
**Ch. 2 — Tour of the Twenty-Four Paccaya (Conditional Relations)** **36**
Orientation 36
Diagram Hook 36
Doctrinal Core (with everyday cues) 36
Practice Section (10–12 minutes) 39
Assessment Pack 39
True/False (10) 39
Fill-in-the-Blanks (10) — Word bank: {root, object, predominance, proximity, contiguity, conascence, mutuality, support, decisive support, prenascence, postnascence, repetition, kamma, result, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance} 40
Matching (10) 40
Label-the-Diagram (1) 41
Short Answer (2) 42
Scenario Case (1) 42
Micro-Log (1) 42
Quick Quiz (5) 42
Reflection Ticket (1) 42
Takeaway Box 43
Figures & Tables (for this chapter) 43
**Table T-1. Twenty-Four Conditions & Varieties** **43**
**Table T-2. Conditioning/Conditioned States (Selected)** **45**
**Table T-3. Pairs & Parallels (fixing subtle confusions)** **47**
Notes on sources and alignment 48
Answer Keys 48
Series Cross-Tie 48
**Ch. 3 — Three Factors in Every Conditional Read** **48**
Orientation 48
Diagram Hook 49
Doctrinal Core 49
Practice Section (5–12 min) 50
Assessment Pack 51
True/False (10) 51
Fill-in-the-Blanks (10) 51
Matching (10) 52

Label-the-Diagram (1) 53
Short Answer (2) 53
Scenario Case (1) 53
Micro-log (1) 53
Quick Quiz (5) 54
Reflection Ticket (1) 54
Takeaway Box 54
Figures & Tables (proposed) 54
**T-1: Three-Factor Sentence Bank 55**
**T-2: Common Modes Quick Map 56**
Answer Keys 57
Series Cross-Tie 57
**Ch. 4 — Root, Object, Predominance (1–3) in Live Time 57**
Orientation 57
Diagram Hook 58
Doctrinal Core 58
1) Root condition (hetupaccaya) 58
2) Object condition (ārammaṇapaccaya) 58
3) Predominance condition (adhipatipaccaya) 58
Practice Section (10–12 minutes) 59
Assessment Pack 59
True/False (10) 59
Fill-in-the-Blanks (10) 60
Matching (10) 60
Label-the-Diagram (1) 61
Short Answer (2) 61
Scenario Case (1) — “URGENT: Client Revision” 62
Micro-Log (1) — 60–90s 62
Quick Quiz (5) 62
Takeaway Box 62
Figures & Tables (proposed) 63
**T7-4.A — Root Snapshot 63**
**T7-4.B — Object vs Predominance 64**
**T7-4.C — Four Predominants Cheat Sheet 64**
Answer Keys 65
**Ch. 5 — Proximity & Contiguity (4–5): The Hand-off Mechanics 65**
Orientation 65
Diagram Hook 66
Doctrinal Core 66
1) Definitions and force 66
2) The three factors (read every relation this way) 66
3) Hand-off in live cognition 66
4) Why “nearby” matters (constraints & buffers) 67
5) Don’t mix with other “nearby” relations 67
Practice Section (10–12 minutes) 67
Assessment Pack 67
True/False (10) 67
Fill-in-the-Blanks (10) 68
Matching (10) 69
Label-the-Diagram (1) 69
Short Answer (2) 70
Scenario Case (1) — “Ping → Scan → Thought” 70
Micro-Log (1) — 60–90s 70
Quick Quiz (5) 70
Reflection Ticket (1) 70
Takeaway Box 71
Figures & Tables (proposed) 71
**T7-5.A — Three-Factor Hand-off Templates 71**
**T7-5.B Constraint Cheatsheet — Columns: Pair | Immediate? (Y/N) | Reason | If “N,” Buffer? | Note. (Feeling-clash cases.) 73**
**T7-5.B — Constraint Cheatsheet (Feeling-clash cases) 73**
**T7-5.C — Nearby Relations at a Glance 75**
Answer Keys 76
Daily-Life Examples (quick set) 76
**Ch. 6 — Conascence, Mutuality, Support (6–8): Co-arising Teams 76**
Orientation 77
Diagram Hook 77
Doctrinal Core 77
Conascence (sahajāta-paccaya) — co-ignition 77

Mutuality (aññamañña-paccaya) — reciprocal bracing 77
Support (nissaya-paccaya) — the foundation 77
Practice Section (10–12 minutes) 78
Assessment Pack 78
True/False (10) 78
Fill-in-the-Blanks (10) 79
Matching (10) 79
Label-the-Diagram (1) 80
Short Answer (2) 81
Scenario Case (1) — “First Seconds of the Stand-up” 81
Micro-Log (1) — 60–90s 81
Quick Quiz (5) 81
Takeaway Box 81
Figures & Tables (proposed) 82
**T7-6.A — Conascence & Mutuality Examples 82**
**T7-6.B — Nissaya Types 83**
**T7-6.C Don’t-Confuse Cheatsheet — Association vs Conascence vs Mutuality vs Predominance (definition | key symptom | classroom cue). 84**
**T7-6.C — Don’t-Confuse Cheatsheet 84**
**Ch. 7 — Decisive Support (9) & Pre-/Postnascence (10–11) 84**
Orientation 84
Diagram Hook 85
Doctrinal Core 85
Decisive Support (upanissaya): the “big shove” (Condition 9) 85
Prenascence (purejāta): already-there support (Condition 10) 85
Postnascence (pacchājāta): later-born support (Condition 11) 86
Do not confuse with… 86
Practice Section (5–12 min) 86
Assessment Pack 87
True/False (10) 87
Fill-in-the-Blanks (10) 87
Matching (10) 88
Label-the-Diagram (1) 89
Short Answer (2) 89
Scenario Case (1) — “The 3pm Snack Moment” 89
Micro-Log (1) — 60–90s 89
Quick Quiz (5) 90
Takeaway Box 90
Figures & Tables (proposed) 90
**T7-7.B Prenascence Subtypes — Columns: Subtype | What supports what | Example | Note. 91**
**T7-7.B — Prenascence (Purejāta) Subtypes 91**
**T7-7.C Postnascence Map — Columns: Conditioning (later) | Conditioned (earlier body-matter) | Phase | Example.92**
**T7-7.C — Postnascence (Pacchājāta) Map 92**
**Ch. 8 — Repetition (Āsevana), Kamma, Result (Vipāka) 93**
Orientation (why this matters; 3–6 lines) 93
Diagram Hook (what to draw/see; 1 compact caption) 93
Doctrinal Core (precise Abhidhamma explanation tied to sources) 94
Practice Section (guided drills; 5–12 mins; classroom + solo) 95
Assessment Pack 95
A) True/False (10) 95
B) Fill-in-the-blanks (10) 96
C) Matching (10) 97
D) Label-the-diagram (1) 97
E) Short Answer (2) 97
F) Scenario Case (1) 98
G) Micro-log (1, 60–90s) 98
H) Quick Quiz (5) 98
Takeaway Box (1–3 bullets) 99
Figures & Tables (proposed) 99
**Table 8.A — Javana Counts by Context 99**
**Table 8.B — Modes in this Chapter 100**
**Table 8.C — Conditioner–Conditioned–Mode Triage 101**
Answer Keys (for all assessments) 102
Cross-tie 102
**Ch. 10 — Jhāna (17) & Path (18) 103**
Orientation 103
Diagram Hook 103
Doctrinal Core 103

Practice Section (5–12 mins) 104
Assessment Pack 104
True/False (10) 104
Fill-in-the-Blanks (10) 105
Matching (10) 106
Label-the-Diagram (1) 107
Short Answer (2) 107
Scenario Case (1) — “Deep Work + Tense Call” 107
Micro-Log (1 — 60–90s) 107
Quick Quiz (5) 107
Takeaway Box 108
Figures & Tables (proposed) 108
**T7-10.A — Modes & Teams 108**
**T7-10.B — Three-Factor Sentence Bank (episodes × conditioner | mode | conditioned) 109**
**Ch. 11 — Association & Dissociation (19–20) 110**
Orientation 110
Diagram Hook 110
Doctrinal Core 110
Practice Section (5–12 mins) 111
Assessment Pack 112
True/False (10) 112
Fill-in-the-Blanks (10) 112
Matching (10) 113
Label-the-Diagram (1) 114
Short Answer (2) 114
Scenario Case (1) — “Standing Briefing” 114
Micro-Log (1 — 60–90s) 115
Quick Quiz (5) 115
Reflection Ticket (1) 115
Takeaway Box 115
Figures & Tables (proposed) 115
**T7-11.A — Association vs Conascence vs Mutuality 116**
**T7-11.B Dissociation with Timing Rails — Columns: Dissociation case | Prenascence? | Postnascence? | One-line read. 116**
**T7-11.B — Dissociation with Timing Rails 116**
Answer Keys 117
**Ch. 12 — Presence, Absence, Disappearance, Non-disappearance (21–24) 117**
Orientation 118
Diagram Hook 118
Doctrinal Core 118
Practice Section (10–12 min) 119
Assessment Pack 120
True/False (10) 120
Fill-in-the-Blanks (10) — Word bank: atthi, natthi, vigata, avigata, conascence, prenascence, postnascence, nutriment, life-faculty, predominance 120
Matching (10) 121
Label-the-Diagram (1) 121
Short Answer (2) 121
Scenario Case (1) 121
Micro-log (1) 121
Quick Quiz (5) 121
Takeaway Box 122
Figures & Tables (proposed) 122
**Table 12.1 — Presence vs. Predominance 122**
**Table 12.2 — “Mind for Mind” Hand-off 123**
**Table 12.3 — Presence Subtypes & Use-Cases 124**
Cross-ties 125
**Ch. 13 — The Four “Master Conditions” 125**
Orientation (why this matters; 3–6 lines) 125
Diagram Hook (what to draw/see; 1 compact caption) 125
Doctrinal Core (precise Abhidhamma explanation tied to sources) 126
1) Object (ārammaṇa) 126
2) Decisive Support (upanissaya) 126
3) Kamma 126
4) Presence (atthi) / Non-disappearance (avigata) 127
Practice Section (guided drills; 5–12 mins) 127
Assessment Pack 128
True/False (10) 128
Fill-in-the-Blanks (10) 128

Matching (10) 129
Label-the-diagram (1) 130
Short Answer (2) 130
Scenario Case (1) — “Any messy episode” 130
Micro-log (1 — 60–90s) 131
Quick Quiz (5) 131
Takeaway Box (1–3 bullets) 131
Figures & Tables (proposed) 131
**Table 13.A — The Subsumption Map (24 Relations → Master Bucket) 132**
**Table 13.B — Quick Diagnoser (Classroom) 134**
Minimal cross-anchors for QA 135
Answer Keys 136
**Ch. 14 — Building Full Chains: From One Moment to a Short Episode 136**
Orientation 136
Diagram Hook 136
Doctrinal Core 137
A. Anchor the first moment lawfully (five-door) 137
B. Let the mind-door carry the episode 137
C. Convert plan → speech without level-mixing 137
D. Always state the three factors 137
Practice Section (5–12 mins) 137
Assessment Pack 138
True/False (10) 138
Fill-in-the-Blanks (10) 139
Matching (10) 139
Label-the-Diagram (1) 140
Short Answer (2) 140
Scenario Case (1) — “Two-Minute Slice” 141
Micro-Log (1 — 60–90s) 141
Quick Quiz (5) 141
Reflection Ticket (1) 141
Takeaway Box 141
Figures & Tables (proposals) 142
**Table 14.A — Process Checklists 142**
**Table 14.B — Decisive Support Map (upanissaya in class English) 143**
**Table 14.C — Action Doors (intimation) 144**
**Ch. 15 — Mixed Methods: Paṭicca-samuppāda (DO) vs. Paṭṭhāna (24 Conditions) 145**
Orientation 145
Diagram Hook 145
Doctrinal Core 146
Practice Section (5–12 mins) 147
Assessment Pack 147
True/False (10) 147
Fill-in-the-Blanks (10) 148
Matching (10) 148
Label-the-Diagram (1) 149
Short Answer (2) 149
Scenario Case (1) — “Slack ping at 9:02” 150
Micro-Log (1 — 60–90s) 150
Quick Quiz (5) 150
Reflection Ticket (1) 150
Takeaway Box 150
Figures & Tables (production briefs) 151
**Table 15.A — DO vs. Paṭṭhāna at a Glance 151**
**Table 15.B Master-Mode Subsumption — Master → Included relations → Classroom cue (e.g., presence → root/conascence/faculty… → “what’s overlapping now?”). 152**
**Table 15.B — Master-Mode Subsumption (for quick diagnosis) 152**
Daily-Life Example (hook recap) 154
**Ch. 16 — Error Clinic & Review (Bridge to Vol. 8) 154**
Orientation (why this matters; 3–6 lines) 154
Diagram Hook (what to draw/see; 1 compact caption) 154
Doctrinal Core (precise fixes with sources) 154
Practice Section (guided drills; 5–12 mins; classroom + solo) 156
Assessment Pack 157
True/False (10) 157
Fill-in-the-Blanks (10) 158
Matching (10) 158
Label-the-diagram (1) 159

Short Answer (2) 159
Scenario Case (1) — “Meeting ended → calm → reply” 159
Micro-log (1 — 60–90s) 159
Quick Quiz (5) 159
Takeaway Box (1–3 bullets) 160
Figures & Tables (production briefs) 160
**T16.A — Mislabel → Test → Fix (Doctrinal Core) 160**
**T16.B — Readiness Checklist (tick your mastery) 162**
**T16.C — Masters & Subsumption (quick triage map) 163**
Answer Keys 164
Global Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay per plate) 164
Global Tables (classroom-ready) 165
T V7.1 — The 24 Conditions 165
T V7.2 — Conditioner–Conditioned–Mode (with daily-life cues) 167
T V7.3 — Root / Object / Predominance 168
**T V7.4 Proximity vs. Contiguity — what qualifies | misreads | fix 168**
**T V7.5 Conascence/Mutuality/Support — co-arising sets | typical episodes 169**
**T V7.6 Decisive Support vs. Ordinary Support — markers | examples | teacher note 170**
**T V7.7 Pre-/Postnascence — timing schema | concrete cases 171**
**T V7.8 Repetition/Kamma/Result — differences | sample statements | correction lines 172**
**T V7.9 Nutriment & Faculty — conditioner type | where to spot it 172**
**10. T V7.11 Association vs. Dissociation — moment relation | mind/matter pairing rules | rebirth note. 173**
**T V7.11 Association vs. Dissociation — moment relation | mind/matter pairing rules | rebirth note 174**
**T V7.12 Presence/Absence/Disappearance/Non-disappearance — overlap logic | examples. 174**
**T V7.12 Presence/Absence/Disappearance/Non-disappearance — overlap logic | examples 174**
**T V7.13 — Master Conditions Simplifier (how all 24 fit under 4) 175**
**T V7.14 — Two-Methods Matrix (DO vs. Paṭṭhāna) 176**
**T V7.15 Error-to-Fix Index — common mislabels → precise correction. 177**
**T V7.15 — Error-to-Fix Index (common mislabels → precise correction) 177**
Canonical Anchors (for in-text callouts) 179

***Buddhist Psychology & Philosophy for Modern Minds***

***Volume 7 — Paṭṭhāna: The 24 Conditional Relations***

*By* ***Bhikkhu Indasoma Siridantamahapalaka***

***ORCID iD: 0009-0000-0697-4760***

## ဝန္ဒနာ

**နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။**

**ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။**

**ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။**

**ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊**

**တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ**

**သက္ကစ္စံ ပဝတ္တတိ။**

**ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန**

**ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။**

**သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ နဿန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊**

**ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။**

**ဣမသ္မိ ပုညကမ္မသ္မိ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝမ္ဗုန္တု၊ သမ္မာ သမ္မဇ္ဇန္တု။**

**အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။**

**ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမသ္သာမိ။**

***Namo tassa bhagavato arahato sammāsambuddhassa.***

***Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.***

*Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,*

*imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.*

*Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,*

*kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,*

*kammantaṁ idha suciṇṇaṁ hotu.*

*Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.*

*Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.*

*Imassa kammassa puññaphalena,*

*āvuso, ayaṁ navakaṇḍa-abhidhammasarīso*

*aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ*

*sampatti-paripūrakaraṇaṁ ca hotu.*

*Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);*

*sabbītiyā sabbayogā ca vūpasammantu.*

*Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,*

*anāmayena, averena, abyābajjhena.*

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author
The office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

**နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။**

ဗုဒ္ဓံ သရဏံ ဂစ္ဆामိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မသ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနသ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မ၁ဏ္ဍံ သမ္ဘာဒေတုံ ပဋ္ဌိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝုပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မဏ္ဍံ ဣဓ သုစိဏ္ဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပ္ပဇ္ဇေယ္ယ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုဗ္ဗဇ္ဇ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂီဘဏမ
ဣမသ ကမ္မသ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ဘတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စသ နိဋ္ဌာနံ သုခတော နိပ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာပဇ္ဇေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

# *PUBLISHING RECORD*

***BUDDHIST PSYCHOLOGY & PHILOSOPHY FOR MODERN MINDS***

***Volume 7 — Paṭṭhāna: The 24 Conditional Relations https://doi.org/10.5281/zenodo.17293610***

***By***

***Bhikkhu Indasoma Siridantamahapalaka***

***Kindle Edition***

***ASIN: B0FV5QN98Q Publishing record last modified: October 06, 2025***

# *COPYRIGHT*

***© 2025 Bhikkhu Indasoma Siridantamahapalaka 0009-0000-0697-4760***

***All rights reserved.***

***No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without prior written permission of the publisher, except in the case of brief quotations embodied in critical articles or reviews.***

***This eBook is licensed for personal use only. It may not be re-sold or given away to others. If you would like to share this book, please purchase an additional copy for each recipient.***

***Publisher: The Office of Siridantamahapalaka***

***Series Title: Abhidhamma Awakened (Buddhist Psychology & Philosophy for Modern Minds)***

***For permissions or inquiries, please visit:***

The Office of Siridantamahapalaka

Website: www.siridantamahapalaka.com

**Cover Design:** IMR Visual Aid Program.

**Printed in:** Country of printing @ Thailand and POD via Amazon KDP

**Library Cataloguing Data :**

- Religion / Buddhism / Theravāda
- Philosophy / Causality & Interdependence/Psychology
- Meditation / Practice Manuals

***Dedication***

*To the unseen elements that meet in every moment—the doors that open, the objects that arise, the consciousnesses that know—may this volume illuminate your silent dance. For all who pause amid the flux to ask, What meets what?, and in that question, glimpse the path to freedom.*

*With boundless mettā to the sangha of seekers, ancient and emergent, who read experience not as self, but as awakening.*

*May the fruit of this work support the training of learners everywhere and serve the long continuity of the Buddha's Dispensation.May all beings, entangled in the aggregates of suffering, find the scalpel of wisdom to dissect illusion and reveal the boundless freedom within.*

*To my teachers who taught conditions before conclusions, and to learners who practice seeing clearly when a moment leans: may these pages help you meet feeling before craving recruits you.*

*— Bhikkhu Indasoma Siridantamahapalaka*

***Acknowledgments***

*Gratitude is extended to:*

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

***Series Preface***

*This book opens the multi-volume series Buddhist Psychology & Philosophy for Modern Minds.*

*In the relentless scroll of screens and the quiet undercurrent of unspoken worries, the ancient wisdom of the Abhidhamma whispers a radical invitation: to see mind and matter not as a tangled self-narrative, but as a luminous map of elements—arising, meeting, and passing in precise, impersonal precision. *Abhidhamma Awakened* is our response to that call: a series that distills the Theravāda Abhidhamma's exhaustive taxonomy into a living toolkit for the 21st century. No dusty tomes or esoteric jargon here—instead, we forge bridges from the *Abhidhammattha-saṅgaha* and its commentaries to the chaos of commutes, notifications, and midnight doubts. This is Buddhist psychology reimagined: rigorous doctrine meets modern agility, awakening insight one triad at a time.*

*Our journey unfolds across volumes, each a deliberate step toward liberation through clarity. Volume 1 lays the ethical foundation, dissecting wholesome and unwholesome mind-states to cultivate a compass for daily choices. Volume 2 introduces the three-lens agility—cause, effect, and path—for flexible analysis of experience's flow. Here in Volume 3, *Dhātukathā*, we hone elemental literacy: reading the 18 *dhātus* as swift door–object–consciousness meets, handing off to *phassa* and *vedanā* before delusion takes root. Future volumes extend this to persons as designations (Vol. 4), conditionality's chains (Vol. 5), and the path's fruitions—always circling back to the core truth: *anicca*, *dukkha*, *anattā*.*

*What sets this series apart? Accessibility without dilution. Each volume pulses with *modern hooks*—Slack pings as ear-door triads, email regrets as mind-door loops—grounded in doctrinal fidelity (*Pāli* in italics, source anchors explicit). Visual plates (A4 landscape PNGs at 300 dpi, sRGB) render abstract mappings as high-contrast maps for desk or meditation cushion. Tables serve as drill-ready*

*cheat-sheets, and assessment packs—from true/false recalls to scenario mappings—build mastery progressively, solo or in *sangha*. We honor the tradition's depth while embracing the now: no self-view smuggled in, just tools for unflinching presence.*

*As you embark, remember: The Abhidhamma isn't a puzzle to solve—it's a mirror to polish. In a world of endless input, may these pages grant you the pause to ask, *What arises now?* and the wisdom to see it dissolve. With this series, we walk the path together—not as seekers of escape, but as awakeners of the ordinary.*

- ***Volume 1 (this book)** introduces the **Dhammasaṅgaṇī**, the first book of the Abhidhamma, through direct experience: citta (consciousness), cetasikas (mental factors), rūpas (material phenomena), and the unconditioned (nibbāna).*

- ***Later volumes (2–3)** expand into analysis (Vibhaṅga) and causal tracing (Paṭṭhāna) with practical lenses for classroom and personal use.*

- *The method: every chapter = Orientation → Diagram Hook → Doctrinal Core → Practice Section → Assessment Pack → Takeaway Box.*

*This approach ensures that the Abhidhamma is not confined to theory, but becomes a daily-life laboratory.*

*In *mettā* and shared *vipassanā*,*

*The Abhidhamma Awakened Collective*

*October 2025*

# *Introduction to the Volume*

*In the grand edifice of the Abhidhamma, the Paṭṭhāna stands as the crowning arch, not merely cataloging the ultimate realities (paramattha dhammas) of citta, cetasika, and rūpa, but revealing the intricate forces—paccayasatti—by which they interlock into the flux of lived experience. Volumes 1 through 3 of this series dissected the analytical foundations: the moments of mind, their mental concomitants, and the forms that ground them. Volumes 4 through 6 honed the tools of designation and doctrinal debate, ensuring clarity amid the thicket of concepts and counterclaims. Now, in Volume 7, we ascend to synthesis.*

*Here, causality is no abstract theorem but a living map. The 24 conditional relations transform static labels into dynamic processes: why a fleeting notification spirals into compulsion, why the third ping pierces deeper than the first, why a surge of resolve overrides distraction. This is the Paṭṭhāna's gift—not just "this arises dependent on that" (paṭicca-samuppāda), but how the dependence pulses through proximity, repetition, predominance, and more.*

*Designed for modern minds—contemplatives, scholars, and curious practitioners alike—this syllabus bridges ancient precision with everyday episodes. Classroom hooks, practice drills, and assessment packs invite active engagement, while doctrinal cores and workhorse relations provide anchors for deeper study. As with prior volumes, the emphasis is on hygiene: test each analysis against counterexamples, refine through micro-noting, and always name the three indispensable factors—conditioner, conditioned, and force.*

*May this capstone not only complete the series but propel you into the functional weave of dhammas, where understanding conditions liberation.*

*Bhikkhu Indasoma Siridantamahapalaka*

*October 2025*

# *About This Volume*

***What this book does.***

1. *Gives a clean map of the 24 relations, grouped under four “masters,” so analysis stays teachable. 2) Trains moment-by-moment diagnosis using conditioner → conditioned — mode triads for real-life scenes like phone pings, email, meetings, and speech planning. 3) Bakes practice into the pages with timed drills and assessment packs after each chapter.*

***What's inside (a feel for the contents).***

- *Master Conditions: Object vs decisive support vs kamma vs presence — how to pick the right "driver" in messy episodes.*

- *Timing Relations: proximity/contiguity as the lawful hand-off between cittas, with five-door order and registration.*

- *Pairing Rules: association (same moment, mental-only) vs dissociation (mind–matter aid without mixing).*

- *Overlap Supports: presence, absence, disappearance, non-disappearance, with classroom examples and subtypes.*

## *How to Use This Book*

***For learners.***

- *Work one chapter per week: read Orientation, sketch the Diagram Hook in your notes, do the 5–12 minute drills, then take the Assessment Pack immediately. Your target is one-line triads: "Conditioner → Conditioned — Mode."*

- *Use the "master pick" habit first, then refine with a sub-relation. Don't mix methods.*

***For instructors.***

- *Start classes with a 30–60 s "scene replay" and have students name the master condition in 7–12 words. Grade for lawfulness, not eloquence.*

- *Run quick door-process drills (adverting → seeing/hearing → javana → ±registration) and label where the object functions as presence or as decisive support.*

***Assessment design you'll meet often.***

*Each chapter ends with: 10 True/False, 10 Fill-in-the-Blanks, 10 Matching, plus label-the-diagram, short answers, and a scenario — keyed for teacher use. These mirror your file's structure so students practice what they just learned.*

## *Who This Book Is For*

- *Students of Abhidhamma who want precise, practical diagnosis of live moments.*
- *Meditation teachers needing lawful language for urge-driven episodes (vedanā → taṇhā pivot) without hand-waving.*
- *Researchers building bridges between cognitive science framing and classical conditional analysis.*

## *Scope and Learning Outcomes*

*By the end, you should be able to:*

- *State any episode as a triad and justify the chosen relation.*
- *Distinguish association vs. dissociation; conascence vs. mutuality; presence vs. predominance; proximity vs. contiguity.*
- *Map five-door order and mark where object/presence/decisive-support are doing the real work.*

## *Pedagogy and Assessments*

*We keep the loop tight: doctrinal core → short drills → assessments. Typical classroom flows include "ping" drills and inbox micro-labs that separate vipāka (resultant) from kamma (volition), followed by quick tests on āsevana strength and lawful hand-offs.*

*Every Assessment Pack mirrors the doctrine just taught and is immediately usable for grading: T/F, fill-ins with word banks, matching tables, label-the-diagram prompts, and brief short answers.*

## *Relationship to Earlier and Later Volumes*

***Back-links.***

- *Volume 2 (Vibhaṅga) teaches analysis lenses; Volume 7 operationalizes those lenses on the fly using the relations.*
- *Volume 3 (Triads) pairs neatly with this volume's conditioner–conditioned–mode grammar.*

***Forward path.***

- *Volume 7 is a capstone for "how time conditions experience," justifying why teachers can compress the 24 into four masters without losing rigor. This sets up the practice-heavy volumes that follow, where path factors are inserted at the vedanā → taṇhā hinge as a trained exit lane.*

*May your dhātu reads illuminate the path.*

# *Abbreviations*

*Vism. = Visuddhimagga; Vbh. = Vibhaṅga; Dhs. = Dhammasaṅgaṇī; Paṭṭh. = Paṭṭhāna; DO = Dependent Origination; T/F = True/False.*

***Series Overview***

*The Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened) series awakens the Abhidhamma for contemporary practice and inquiry:*

- ***Volume 1: Dhammasangani Essentials*** *– Naming the ultimates: citta and cetasika.*
- ***Volume 2: Vibhaṅga Breakdown*** *– Dissecting mind-moments and doors.*
- ***Volume 3: Dhātukathā Mapping*** *– Elements and categories in flux.*
- ***Volume 4: Puggalapaññatti Designations*** *– Persons and concepts without reification.*
- ***Volume 5: Kathāvatthu Debates*** *– Hygiene in doctrinal disputes.*
- ***Volume 6: Yamaka Queries*** *– Paired analyses for precision.*
- ***Volume 7: Paṭṭhāna Synthesis*** *– The 24 relations: from weave to freedom (this volume).*

## *Series Use & Permissions*

*Teachers may reproduce the assessment pages for in-class use. Please retain attribution and do not alter doctrinal statements or answer keys without explicit permission.*

***Abstract***

*This syllabus for Volume 7: Paṭṭhāna: The 24 Conditional Relations in the Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened) series serves as a capstone exploration of causality within the Theravāda Abhidhamma framework. Building on prior volumes' analytical foundations (Vols. 1–3) and tools for designation and debate (Vols. 4–6), it delves into the Paṭṭhāna's 24 conditional relations (paccaya), elucidating how ultimate realities (paramattha dhammas)—citta, cetasika, and rūpa—interweave into dynamic processes. Distinct from dependent arising (paṭicca-samuppāda), which outlines simple dependencies, the Paṭṭhāna examines specific conditioning forces (paccayasatti), such as object (ārammaṇa), proximity/contiguity (anantara/samanantara), repetition (āsevana), predominance (adhipati), and faculty (indriya).*

*Chapter 1 introduces the methodology through an orientation on synthesizing enumeration into lived episodes (e.g., a phone notification's "micro-irritation snowball"), doctrinal cores contrasting the two methods and emphasizing the three analysis factors (conditioner, conditioned, force), and workhorse relations for practical application. Subsequent chapters (outlined briefly) dissect key relations, culminating in integrated case studies and a glossary. Pedagogical elements include modern hooks (diagrams, timelines), practice drills (live clips, micro-noting), comprehensive assessments (true/false, fill-ins, matching, quizzes), reflection prompts, and proposed figures/tables for classroom use. Spanning pages, this volume equips contemplatives and scholars with tools to map causal weaves, fostering insight into functional processes and pathways to liberation.*

*May this volume help you see moments as moments—clearly, kindly, and to liberating effect.*

*With Respect*

*The Author*

*Sao Dhammasami*

*Bhikkhu Indasoma Siridantamahapalaka ( Pen Name)*

## Homage

**Homage to the Blessed One, the Worthy One, the Fully Enlightened One.**

**ACKNOWLEDGMENT**

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

# *DIGITAL ACCESS NOTE*

*To support learning and integration, this volume is accompanied by* ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

*Readers are encouraged to* ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

---

***Access Link:***

*https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6*

***Scan to Download:***

***"Scan here for Prompt Cards & Visual Aids — ready to download and print."***

# *Volume 7 Syllabus — Paṭṭhāna: The 24 Conditional Relations*

***Series:*** *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

***Role of Vol. 7.*** *This is our capstone on causality. We move from analysis (Vols. 1–3), designation & debate hygiene (Vols. 4–6) to* ***how phenomena condition one another*** *via the* ***24 paccaya*** *taught in the Paṭṭhāna—the Abhidhamma's "Great Treatise." It complements the earlier analytical method by showing how ultimates weave into functional processes.*

### *Chapter-by-Chapter Briefs (with modern hooks)*

## *Ch. 1 — Why Conditions? From Enumeration to Synthesis*

### *Orientation*

*We've learned to name what is present: citta, cetasika, and rūpa as paramattha dhammas. But life does not arrive as a tray of separate items; it arrives as patterned episodes—"ping!" (notification), twinge (feeling), lean (craving), click (action). The Abhidhamma's capstone, the Paṭṭhāna, supplies the missing weave: twenty-four modes by which phenomena condition one another, transforming enumeration into living process. In the manuals, this method is explicitly set apart from dependent arising (paṭicca-samuppāda): here we don't just say "this depends on that," we examine* ***the specific force*** *with which it does so (paccayasatti)—support, repetition, predominance, proximity, etc.*

### *Diagram Hook*

***Caption:*** *"Micro-irritation snowball." Draw a timeline of a phone notification episode. Label five moments with icons: bell (object), ear/eye (door), citta (sense consciousness), thought bubble (mind-door), finger tap (action). Under each link, annotate a paccaya guess (e.g., ārammaṇa-paccaya, anantara/samanantara-paccaya, asevana-paccaya, adhipati-paccaya).*

### *Doctrinal Core*

#### *1) Two methods; one classroom*

- ***Dependent arising*** *states the* ***simple happening****: "When this exists, that comes to be." It highlights series like "feeling → craving" without detailing how the push happens.*

- ***Conditional relations (Paṭṭhāna)*** *examine the* ***conditioning forces*** *(paccayasatti): root, object, predominance, proximity, contiguity, conascence, mutuality, support, decisive support, prenascence, postnascence, repetition, kamma, result, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance. This is the method of*

*conditional relations.*

***Why both?*** *Teachers mix them: we trace the 12 links while naming the paccaya that empowers each junction.*

***2) The three factors in every analysis***

*Any case-study needs (a) the* ***conditioning state*** *(paccayadhamma), (b) the* ***conditioned state*** *(paccayuppanna-dhamma), and (c) the* ***conditioning force*** *(paccayasatti). Even concepts and Nibbāna can function as conditioning in specific analyses; all conditioned phenomena are eligible as conditions.*

***3) A few workhorse relations (we'll use these all book long)***

- ***Proximity/Contiguity*** *(anantara / samanantara): a just-ceased mind-moment paves the way for the next, with no gap; "micro-irritation" often grows here.*

- ***Absence/Disappearance*** *(natthi / vigata): by ceasing, the previous moment gives room to the next; this is the same hinge viewed under a different letter.*

- ***Repetition*** *(āsevana): repeated javanas strengthen a track—why the third ping gets you.*

- ***Predominance*** *(adhipati): desire/energy/consciousness/investigation can dominate co-arisen states—your "must check now" surge.*

- ***Faculty*** *(indriya): control within its domain, e.g., the eye-faculty empowering seeing; and immaterial faculties governing conascent states.*

- ***Jhāna/Path conditions****: how contemplation factors and the path factors condition associated states and outcomes.*

***Teaching Breakdown (quick map)***

- ***Key terms:*** *paccaya, paccayasatti, paccayadhamma, paccayuppanna-dhamma, ārammaṇa (object), anantara/samanantara (proximity/contiguity), āsevana (repetition), adhipati (predominance), indriya (faculty). (See Chapter VIII headings & glossary.)*

- ***Workflow:*** *1) pick an everyday clip, 2) name conditioning/conditioned pair, 3) choose likely paccaya, 4) test against counter-examples, 5) refine.*

## *Practice Section (5–12 mins)*

1. ***Live Clip (classroom, 5 mins).*** *Replay a notification. Step through: Object (ārammaṇa) → ear/eye door; proximity/contiguity to mind-door thought; see repetition if you keep checking; note if predominance (desire/energy) takes over. Mark each on your timeline.*

2. ***Solo micro-noting (5–7 mins).*** *Log 5 instances "contact → knowing → gone," and whether a story formed. (Adapted from internal exercises on paccaya-pariggaha ñāṇa.)*

## *Assessment Pack*

***True/False (10)***

1. *The Paṭṭhāna analyzes **how** conditions work, not just **that** they work. **T**. (Specific causal efficacy.)*

2. *Proximity and contiguity conditions differ in substance. **F**. Same substance; letter differs.*

3. *Repetition condition strengthens subsequent javanas. **T**.*

4. *Faculty condition includes the two sex faculties as conditioners. **F**. They don't function as conditioners here.*

5. *Concepts never function as conditioning states. **F**. Concepts can be conditioners.*

6. *Path condition involves the twelve path factors (nine cetasikas). **T**.*

7. *Paṭṭhāna and paṭicca-samuppāda are the same method. **F**. Different emphases.*

8. *Presence/absence are listed among the 24 conditions. **T**.*

9. *Predominance can be exercised by any cetasika. **F**. Only the four predominants.*

10. *Conditional analysis always requires identifying the three factors. **T**.*

***Fill-in-the-Blanks (10)***

***Word bank:*** *paccayasatti; ārammaṇa; anantara; samanantara; āsevana; adhipati; indriya; magga; jhāna; paccayadhamma.*

1. *Conditional relations analyze the _____ or force of conditions → **paccayasatti**.*

2. *The conditioning state is called _____ → **paccayadhamma**.*

3. *Object condition is _____**-paccaya** → **ārammaṇa**.*

4. *"Immediate succession" is _____ condition → **anantara**.*

5. *Its twin by "letter" is _____ → **samanantara**.*

6. *Strengthening by repetition is _____ → **āsevana**.*

7. *Dominance by desire/energy/etc. is _____ → **adhipati**.*

8. *Control in a domain (e.g., eye) is _____ condition → **indriya**.*

9. *Close contemplation factors condition via _____ condition → **jhāna**.*

10. *Path factors condition via _____ condition → **magga**.*

***Matching (10)***

*Match A→B.*

*A: (1) ārammaṇa (2) anantara (3) āsevana (4) adhipati (5) indriya (6) sahajāta (7) maggapaccaya (8) jhānapaccaya (9) natthi (10) vigata*

*B: (a) repetition; (b) object; (c) dominance by four predominants; (d) faculty control; (e) conascence; (f) path factors aid; (g) jhāna factors aid; (h) absence; (i) disappearance; (j) immediate succession.*

***Key:** 1-b, 2-j, 3-a, 4-c, 5-d, 6-e, 7-f, 8-g, 9-h, 10-i.*

***Label-the-Diagram (1–2)***

***Diagram:** "Notification timeline." Labels to place: object, ear/eye-door, sense consciousness, proximity/contiguity, repetition, predominance (desire), mind-door thought. **Answer (order):** object → door → sense viññāṇa → proximity/contiguity → repetition (if multiple pings) → predominance surge → mind-door processing.*

***Short Answer (2)***

1. *In one paragraph, contrast paṭicca-samuppāda vs. Paṭṭhāna with an everyday example. (Look for "simple happening" vs. "specific force.")*

2. *Explain why "the third ping grabs you" using āsevana and adhipati.*

***Scenario Case (1)***

***Reading harsh feedback at work.*** *Identify the conditioning state, conditioned state, and likely paccaya at two points: (a) the initial sting; (b) the later rumination.*

***Model answer (sketch):*** *(a) Object (ārammaṇa: words/sound) → displeasure vedanā via sense-door, aided by proximity/contiguity; (b) Later mind-door takes a mental image/thought as object; repetition and predominance (desire to be right) condition the rumination chain.*

***Micro-log (1)***

***60–90s template:*** *"Contact→knowing→gone. Paccaya suspected: ____. Did repetition occur? Y/N. Did predominance surge? Which of four? ____." (Adapted.)*

***Quick Quiz (5)***

1. *Name the three analysis factors.* ***Ans:*** *conditioning state, conditioned state, conditioning force.*
2. *Which paccaya pair names the same hinge by letter only?* ***Ans:*** *proximity & contiguity.*
3. *What four states can dominate as adhipati?* ***Ans:*** *desire, energy, consciousness, investigation.*
4. *Which condition explains "good eyes, sharper seeing"?* ***Ans:*** *faculty (indriya) condition.*
5. *Which two "presence/absence" modes appear in the list of 24?* ***Ans:*** *atthi (presence) and natthi (absence).*

***Reflection Ticket (1)***

*"What paccaya most often drives my unhelpful loops during workdays—āsevana (habit), adhipati (urge/energy), or ārammaṇa (sticky objects)? What's one small experiment to weaken it tomorrow?"*

## *Takeaway Box*

- *Conditional analysis = naming* ***how*** *dhammas condition one another (not merely that they do).*
- *Every case needs: conditioner, conditioned, and the force (paccayasatti).*
- *Start with five workhorses in daily life: object, proximity/contiguity, repetition, predominance, faculty.*

## *Figures & Tables (proposals)*

### *Figures (A4 landscape, PNG @300 dpi, labels outside)*

1. ***Fig. 1.1 The Two Methods Rail-Map.*** *Tracks: paṭicca-samuppāda (simple happening) vs. Paṭṭhāna (conditioning forces). Purpose: prevent method-mixing. (Labels: "happening," "force," "teacher's mixed lane".)*

2. ***Fig. 1.2 The 24 Conditions Ring.*** *A ring with 24 wedges; highlight 5 starter relations. Purpose: overview for recall.*

3. ***Fig. 1.3 Notification Timeline with Paccaya Overlays.*** *Purpose: map one episode to forces. (Labels: ārammaṇa, anantara/samanantara, āsevana, adhipati.)*

4. ***Fig. 1.4 Three-Factor Lens.*** *Triad arrows between conditioner, conditioned, and force. Purpose: enforce analysis discipline.*

5. ***Fig. 1.5 Faculty Condition Micro-diagram (Eye→Seeing).*** *Purpose: show control-within-domain.*

## *Tables*

*The "what it does" notes follow the 24-condition list in the Visuddhimagga and Mogok's own usage cues for proximity, repetition, and decisive-support.*

***Table 1.1 — Starter Relations Cheat-Sheet***

| ***Pāli*** | ***English*** | ***What it does*** | ***Everyday cue*** | ***Common mix-ups*** |
|---|---|---|---|---|
| *Ārammaṇa-paccaya* | *Object condition* | *An object serves as the field that lets consciousness arise; when especially potent it can act as object-upanissaya (decisive support).* | *Phone ping or bold red badge pulls the mind in.* | *Confusing "object present" (ārammaṇa) with "object decisive" (ārammaṇūpanissaya).* |
| *Anantara / Samanantara-paccaya* | *Proximity / Contiguity* | *The immediately preceding citta hands off to the next without gap; contiguity is the same handoff read as adjacency.* | *One thought cues the next like frames in a video.* | *Mixing proximity with repetition (āsevana).* |
| *Āsevana-paccaya* | *Repetition* | *Repeating a similar citta strengthens the next occurrence's efficiency.* | *Mind keeps scrolling; each swipe makes the habit "easier."* | *Calling habit strength "kamma" just because it feels ingrained.* |
| *Adhipati-paccaya* | *Predominance* | *A dominant factor takes the lead to produce the result; "who's in charge right now" among available forces.* | *A fierce resolve to finish homework overrides distractions.* | *Confusing predominance with "strong object." They're not the same dominance.* |

| | | | | |
|---|---|---|---|---|
| *Upanissaya-paccaya (esp. ārammaṇūpanissaya)* | *Decisive support (object-type)* | *A condition that tips the scales beyond ordinary support; when it's the object, the object's pull is decisive.* | *Seeing exam results sparks a cascade of planning.* | *Treating any noticeable nissaya as "decisive." Upanissaya is a stronger bond.* |
| *Nissaya-paccaya* | *Support / Dependence* | *Ordinary "leaning on" support that assists arising without being decisive.* | *Using glasses to read; the text depends on the aid to be clear.* | *Blurring nissaya with upanissaya; only the latter is decisive.* |
| *Sahajāta-paccaya* | *Conascence* | *Co-arising dhammas support each other within the same moment.* | *In "seeing," multiple mental factors light up together.* | *Calling any two co-present things "mutuality" (aññamaññ) without checking bidirectional function.* |
| *Sampayutta-paccaya* | *Association* | *Factors associated in one citta support each other via shared association.* | *Mindfulness arising with attention in the same moment.* | *Confusing association with mere simultaneity; association has tighter coupling.* |
| *Aññamaññ-paccaya* | *Mutuality* | *Co-arising dhammas support each other reciprocally as "this-for-that" and "that-for-this."* | *Two hands lifting the same box at once.* | *Using mutuality where there's only one-way support.* |
| *Hetu-paccaya* | *Root condition* | *Roots (non-greed, non-hate, non-delusion; or their opposites) "color" the mind and enable its quality.* | *A kind impulse guided by non-greed.* | *Calling any prior event a "root." Roots are specific defilements or non-defilements.* |

| | | | | |
|---|---|---|---|---|
| *Kamma-paccaya* | *Kamma condition* | *Volition conditions results across time; part of the "kamma-round" in Mogok framing.* | *You trained daily; later, the skill "shows up" when needed.* | *Collapsing kamma with repetition. Habit now isn't the same as stored kamma.* |
| *Magga-paccaya* | *Path condition* | *The path factors function as conditions that shut down unwholesome chains and enable cessation.* | *Mindful noting cuts craving mid-stream.* | *Treating path support as just another "strong object." It's a different class of force.* |

## *Table 1.2 — Three-Factor Worksheet (for classroom clips)*

*Use this in analysis drills: pick a tiny clip, then force yourself to name the conditioner, the conditioned, and the single best relation ("force chosen"). Keep the "Why" short and concrete. The "force chosen" options should come from this chapter's set (e.g., object, proximity/contiguity, repetition, predominance, decisive-support).*

| ***Clip*** | ***Conditioner*** | ***Conditioned*** | ***Force chosen*** | ***Why*** |
|---|---|---|---|---|
| *Sample: Notification pops → attention locks* | *The badge/"ping" object* | *A fresh attention citta* | *Object-upa nissaya* | *The object's salience is the decisive pull, not mere proximity.* |

## *Table 1.3 — Predominance (Adhipati) vs. Object-Upanissaya*

*This fixes the classic confusion between "a factor taking charge" and "an object being decisively supportive."*

| ***Feature*** | ***Predominance (Adhipati-paccaya)*** | ***Object-Upanissaya (Ārammaṇūpanissaya-paccaya)*** |
|---|---|---|
| *Who dominates* | *A leading factor "takes charge" in producing the effect.* | *The object itself exerts decisive support on the arising mind.* |
| *When it applies* | *Whenever a particular force is the chief driver among available supports.* | *When the object's salience or meaning tips the balance beyond ordinary support.* |
| *Example* | *Strong resolve to finish an essay suppresses dithering and pulls action together.* | *Seeing exam grades instantly locks attention and spools planning thoughts.* |
| *Typical scope* | *About "who leads" in the conditioning set.* | *About the object's decisive pull on the mind.* |
| *Classroom confusion* | *Students call any strong object "predominance."* | *Students call any supportive object "decisive."* |
| *How to test* | *Remove or weaken the leading factor; does the chain collapse even with the same object? If yes, it was predominance.* | *Change the object; if attention unhooks even with the same inner drive, the power was object-decisive.* |
| *Distinguish from* | *Not the same as upanissaya or nissaya.* | *Not the same as adhipati, proximity, or repetition.* |
| *Related notes* | *Predominance is its own condition in the canonical 24.* | *Mogok explicitly points to object-upanissaya in daily-life examples.* |

## *Answer Keys*

- ***T/F:*** *1-T, 2-F, 3-T, 4-F, 5-F, 6-T, 7-F, 8-T, 9-F, 10-T.*

- ***Fill-ins:*** *1 paccayasatti; 2 paccayadhamma; 3 ārammaṇa; 4 anantara; 5 samanantara; 6 āsevana; 7 adhipati; 8 indriya; 9 jhāna; 10 magga.*

- ***Matching:*** *1-b, 2-j, 3-a, 4-c, 5-d, 6-e, 7-f, 8-g, 9-h, 10-i.*

- ***Diagram:*** *see Label-the-Diagram section.*

- ***Short answers / Scenario:*** *model points provided in-line.*

### *Modern Daily-Life Examples (snap set)*

- ***Notifications:*** *rapid proximity/contiguity + repetition builds the urge to check.*

- ***Meetings:*** *an esteemed person's message functions as powerful object (and sometimes predominance via desire/energy).*

- ***Commute:*** *faculty (alert eyes) conditions crisp seeing; fatigue weakens it.*

### *How this builds toward later chapters (and the series)*

*This chapter gives the lens. Next chapters apply it across the canon of relations (Vol. 7), while cross-tying earlier volumes: aggregates/bases/elements (Vols. 1–3) provide the* ***inventory****; Yamaka pair-method (Vols. 4–6) keeps our language clean. Ultimately we'll use relations to read a cittavīthi moment (Vol. 1 & IV cross-tie) and to re-interpret the 12 links with paccaya specificity.*

***(Source anchors used: A Comprehensive Manual of Abhidhamma — Ch. VIII "Compendium of Conditionality"; Internal exercises on paccaya-pariggaha ñāṇa.)***

## *Ch. 2 — Tour of the Twenty-Four Paccaya (Conditional Relations)*

### *Orientation*

*Why conditions—after all that enumeration? Abhidhamma says reality is event-like: dhammas don't just sit there; they arise supported by other dhammas. The Paṭṭhāna's twenty-four paccaya explain* ***how****: what supports, triggers, accompanies, strengthens, or simply makes room for what. Three things are always in play: (1) conditioning states, (2) conditioned states, and (3) the specific conditioning force (paccaya-satti) that links them . This chapter gives you plain-English glosses and one everyday cue for*

*each condition—so you can map a tiny moment (say, a phone ping) into a living causal grid, without poetry and without hand-waving.*

### *Diagram Hook*

***Plate: "A Ping as a 24-Box"*** *— A phone notification arrives; you mark which relations plausibly operate right now (door–object–process). Caption: "One event, many conditions: which paccaya are doing the work?"*

### *Doctrinal Core (with everyday cues)*

***List of the twenty-four (by canonical order)****: root, object, predominance, proximity, contiguity, conascence, mutuality, support, decisive support, prenascence, postnascence, repetition, kamma, result, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance . (See also Table 8.2 for varieties.)*

*We'll group close pairs and add one phone-life cue each. (Source: Bodhi, A Comprehensive Manual of Abhidhamma, ch. VIII.)*

1. ***Root (hetu)*** *— Mental roots (greed/hatred/delusion or their opposites) give "firmness" to conascent states .*
   *Cue: "Ping pops up; a tinge of envy (root) hardens the mind-set."*

2. ***Object (ārammaṇa)*** *— A thing becomes the object taken by citta-cetasikas; object-hood itself conditions arising .*
   *Cue: "The red badge icon is the object your attention grabs."*

3. ***Predominance (adhipati)*** *— Either a striking object dominates, or one of four predominants (desire, energy, consciousness, investigation) rules the moment .*
   *Cue: "A 'URGENT' subject line takes over; or sheer energy drives you to tap."*

4. ***Proximity (anantara)*** *&* ***5) Contiguity (samanantara)*** *— Functionally identical: the just-ceased mental state conditions the next to arise immediately after it, with no gap (contiguity emphasizes fixed order) .*
   *Cue: "Ping → orienting thought → next thought, click—no space between."*

5. ***Conascence (sahajāta)*** *— Co-arising support: like a lamp's flame with light/heat—states arise together and condition together (fivefold detail given) .*
   *Cue: "At the instant of seeing '2 new messages,' attention, feeling, and contact co-ignite."*

6. ***Mutuality (aññamaññ a)*** *— A reciprocal subset of conascence; think tripod: each leg supports and is supported .*

   *Cue: "Attention, contact, and feeling mutually hold the 'check now' impulse upright."*

7. ***Support (nissaya)*** *— The "foundation": conascence support and prenascence support (including base-object-prenascence) .*

   *Cue: "Your heart-base and sense bases provide the platform on which noticing occurs."*

8. ***Decisive Support (upanissaya)*** *— Three types: object, proximity, and natural decisive support (e.g., seasons, food, faith) impel states strongly .*

   *Cue: "A week of craving-laden scrolling 'primes' today's compulsive checking."*

9. ***Prenascence (purejāta)*** *— Bases/objects existing prior condition later consciousness (e.g., the eye-base is earlier than eye-consciousness) .*

   *Cue: "Because the ear-base is already there, the ping can later be heard."*

10. ***Postnascence (pacchājāta)*** *— Later states support earlier material phenomena (e.g., consciousness maintains already-arisen matter) .*

    *Cue: "Ongoing attention sustains the body posture while you read the pop-up."*

11. ***Repetition (āsevana)*** *— Successive similar javanas strengthen the pattern; path/fruition are exceptions as noted .*

    *Cue: "You've opened 'just one more' so many times that the habit now runs hot."*

12. ***Kamma*** *— Volition conditions (conascent or asynchronous) future results in mind-and-matter .*

    *Cue: "Past choosing to indulge notifications ripens as reflex reaching."*

13. ***Result (vipāka)*** *— Resultant aggregates condition one another (and conascent matter) as effects of past kamma .*

    *Cue: "A pleasant feeling simply happens as result—before you add a story."*

14. ***Nutriment (āhāra)*** *— Twofold: edible (for the body) and mental (contact, volition, consciousness) sustaining present phenomena .*

    *Cue: "Skimming pings supplies 'mental calories' that keep the buzz going."*

15. ***Faculty (indriya)*** *— Faculties (e.g., life, sense-faculties) condition other states; includes material life faculty and conascence/prenascence types (see Table 8.2) .*

16. ***Jhāna*** *— Jhāna factors condition associated states when present (see Table 8.3 overview) .*

17. ***Path (magga)*** *— Path factors condition associated states (see same table rowing) .*

18. ***Association (sampayutta)*** *— Mental factors/citta cohere as a single "unit" sharing object, base, arising/ceasing .*
    *Cue: "The whole 'urge package' hangs together around the ping."*

19. ***Dissociation (vippayutta)*** *— The counter-case: certain states condition others without being associated (e.g., mind vs. matter linkages) (see index & glossary) .*

20. ***Presence (atthi)*** *& 24)* ***Non-disappearance (avigata)*** *— Present or not-yet-vanished states enable others to arise; these pair with 22–23 below (see also detailed notes on presence/non-disappearance) .*

21. ***Absence (natthi)*** *& 23)* ***Disappearance (vigata)*** *— The just-ceased state "gets out of the way," allowing the next to arise; these mirror proximity/contiguity in force .*

*Quick framing: proximity/contiguity and absence/disappearance are "identical in substance," differing in letter; mutuality is reciprocal conascence; decisive support includes powerful "natural" setups (faith, seasons, lodgings, etc.) .*

### *Practice Section (10–12 minutes)*

#### *Classroom (6–7 min)*

1. ***Ping Walk-through*** *(teacher-led): On a whiteboard 24-box, mark which paccaya plausibly apply in this instant: object (the icon), predominance (its "urgent" frame), proximity/contiguity (thought stream), conascence/mutuality/association (the unit of experience), decisive support (your week's habits), nutriment (mental fuel), presence/absence pairs (handoffs).*

2. ***Three-factor call-outs****: For two selected relations, name (a) conditioning states, (b) conditioned states, (c) the conditioning force (per the manual) .*

#### *Solo (5 min)*

*3)* ***Micro-grid****: Take a single ping today. Note 5 relations that are certainly present and 3 that are likely absent. Write one line per relation: "Because X, Y arose by way of Z."*

## *Assessment Pack*

***True/False (10)***

1. *Proximity and contiguity differ only in wording; their force is the same.* ***T****.*

2. *Mutuality requires reciprocal support; conascence does not.* ***T****.*

3. *Object condition means "a desirable object must be present."* ***F*** *(any of the six classes as object, not only desirable).*

4. *Decisive support includes "natural" setups (e.g., seasons, lodgings).* ***T****.*

5. *Prenascence requires the base to exist prior to consciousness.* ***T****.*

6. *Presence and non-disappearance are identical in letter but not substance.* ***F*** *(they differ in letter; force aligns as "still there").*

7. *Repetition strengthens similar javanas.* ***T****.*

8. *Association ties mental factors that share object/base/onset.* ***T****.*

9. *Nutriment is only edible food.* ***F*** *(also mental nutriments).*

10. *Predominance includes a "striking object" mode.* ***T****.*

***Fill-in-the-Blanks (10) — Word bank: {root, object, predominance, proximity, contiguity, conascence, mutuality, support, decisive support, prenascence, postnascence, repetition, kamma, result, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance}***

1. *The "tripod" reciprocity picture belongs to* ***_____****. →* ***mutuality***

2. *The lamp simile illustrates* ***_____****. →* ***conascence***

3. *A heart-base that exists before a citta is an example of* ***_____****. →* ***prenascence***

4. *A powerful object dominating a moment shows* ***_____****. →* ***predominance***

5. *"Just-ceased allows the next to arise" fits both proximity and* ***_____****. →* ***contiguity***

*6. "Natural priming" (faith, season, lodging) is _____ decisive support. → **natural***

*7. Conjoined mental factors sharing object/base reflect _____. → **association***

*8. Contact, volition, and consciousness are mental _____. → **nutriments***

*9. The "get-out-of-the-way" pair is absence and _____. → **disappearance***

*10. Later consciousness sustaining earlier matter is _____. → **postnascence***

***Matching (10)***

*Match A→B.*

*A*

*1. hetu*

*2. ārammaṇa*

*3. upanissaya*

*4. sahajāta*

*5. aññamaññ a*

*6. nissaya*

*7. āsevana*

*8. vipāka*

*9. vippayutta*

*10. atthi*

*B*

*a) Reciprocal co-support (tripod)*

*b) Object taken by mind*

*c) Roots give fixity*

*d) Foundation/base support*

*e) Powerful inducement (object/proximity/natural)*

*f) Co-arising conditioning*

*g) Strengthening via repeated javana*

*h) Resultant aggregates condition others*

*i) Conditioning without being associated*

*j) Still-present state enables others*

***Key:*** *1-c ; 2-b ; 3-e ; 4-f ; 5-a ; 6-d ; 7-g ; 8-h ; 9-i ; 10-j .*

***Label-the-Diagram (1)***

***Prompt****: On the "Ping as a 24-Box," label the pair-clusters: (i) proximity/contiguity, (ii) absence/disappearance, (iii) presence/non-disappearance; and the reciprocity set (mutuality↔conascence).* ***Answer****: Proximity/contiguity & absence/disappearance occupy the sequential handoff track; presence/non-disappearance ride the sustaining track; mutuality sits within conascence as the reciprocal sub-case.*

***Short Answer (2)***

1. *Name the three factors in any conditional relation and give a one-line example with a phone ping.*
   ***Key****: conditioning states, conditioned states, conditioning force; e.g., "Striking subject line (conditioning object) → attention & urge (conditioned) by way of predominance."*

2. *Explain how decisive support differs from predominance when the object is strong.*
   ***Key****: object predominance "strongly attracts/dominates" the states, while object decisive support is "strongly efficacious" for their arising; forces differ subtly.*

***Scenario Case (1)***

***Case****: You're tired, it's 11pm, and ping. You tap, then scroll for 15 minutes. Map at least 8 relations that plausibly applied.*

***Exemplar****: object; predominance (object); proximity/contiguity; conascence; mutuality; support (bases); decisive support (natural—habit, lodgings); repetition; nutriment (mental); presence/non-disappearance (sustaining); absence/disappearance (handoff). (Use one line each.)*

***Micro-Log (1)***

*Template (60–90s): "Ping → [object]. Felt [vedanā]. Saw [association package]. Marked [proximity → contiguity]. Spotted [decisive support habit]. Labeled [mutuality in the unit]. Noted [presence/non-disappearance] → let it end."*

***Quick Quiz (5)***

1. *Which condition best captures "habit momentum"? →* ***Repetition***

2. *Which pair are "identical in substance" for the handoff? →* ***Proximity & contiguity***

3. *Which condition includes "season" and "lodgings"? →* ***Natural decisive support***

4. *Which is reciprocal by definition? →* ***Mutuality***

5. *Which links edible and mental fuel? →* ***Nutriment***

***Reflection Ticket (1)***

*"What's one paccaya you under-used in mapping your last notification? How will naming it change your next choice?"*

## *Takeaway Box*

- *The twenty-four paccaya are the Abhidhamma's* ***how-reality-works****—not one cause but patterned supports.*

- *Learn the* ***pairs*** *and* ***families****: (proximity↔contiguity), (absence↔disappearance), (presence↔non-disappearance), conascence→mutuality, predominance↔decisive support.*

- *Map tiny moments (like a ping) to keep practice precise and falsifiable.*

## *Figures & Tables (for this chapter)*

### *Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each)*

1. ***24-Box Ping Grid*** *— Rows = 24 conditions; columns = "conditioning states / force / conditioned states." Purpose: turn a single episode into a causal matrix (builds the habit of three-factor analysis). (Source cues per table refs.)*

2. ***Handoff Rail*** *— Overlay showing proximity/contiguity with absence/disappearance as "clear-the-track." Purpose: see identical-in-substance pairs.*

3. ***Conascence Family*** *— Lamp-simile panel linking conascence→mutuality→association. Purpose: distinguish co-arise vs. reciprocal vs. cohere.*

4. ***Support & Prenascence*** *— Base/object timelines with base-object-prenascence inset. Purpose: place bases prior to cittas.*

5. ***Predominance vs. Decisive Support*** *— Two arrows with distinct forces. Purpose: avoid conflation when an object is strong.*

6. ***Nutriment Split*** *— Material vs. mental nutriments schematic. Purpose: remember "fuel" beyond food.*

***Tables***

## *Table T-1. Twenty-Four Conditions & Varieties*

*Name | Force in 1 line | Modern cue*

| ***Name (Pāli)*** | ***Force in 1 line*** | ***Modern cue*** |
|---|---|---|
| *Hetu (root-cause)* | *Roots assist as the basis for arising.* | *Like the "operating system" that lets apps even run.* |
| *Ārammaṇa (object)* | *Object sustains the mind as its content.* | *A screen shows content; you look because something is on it.* |
| *Adhipati (predominance)* | *A dominant factor drives the rest to act.* | *Team captain call that moves everyone.* |
| *Anantara (proximity)* | *The just-ceased state enables the next, without any gap.* | *Last domino knocks the next.* |
| *Samanantara (contiguity)* | *Even tighter "no-gap" adjacency; nothing co-present distinguishes them.* | *Frames in a film touching with no overlap.* |
| *Sahajāta (conascence)* | *Co-arising states help by arising together.* | *Light and its shine at the same switch-on.* |
| *Aññamaññā (mutuality)* | *Co-arisen states give each other stabilizing support.* | *Tripod legs holding each other up.* |

| | | |
|---|---|---|
| *Nissaya (support)* | *A base or support upholds the arisen state.* | *Desktop holds the laptop.* |
| *Upanissaya (decisive-support)* | *A powerful background condition tips occurrence.* | *Tailwind that makes the run easy.* |
| *Purejāta (prenascence)* | *Earlier-born (e.g., sense bases) sustain later mentality.* | *The stage is built before the performance.* |
| *Pacchājāta (postnascence)* | *Later-born mentality sustains existing body.* | *Caretaker maintaining an old building.* |
| *Āsevana (repetition)* | *Repetition strengthens subsequent occurrences.* | *Practice makes the next try smoother.* |
| *Kamma* | *Intention leaves seeds that produce results.* | *Planting seeds you'll meet later.* |
| *Vipāka (kamma-result)* | *Fruition sustains concomitants as result.* | *Harvest feeding the household.* |
| *Āhāra (nutriment)* | *Nutriment functions as progenitor and sustainer.* | *Calories keeping the lights on.* |
| *Indriya (faculty)* | *Faculties control and support performance.* | *Good headlights guide night driving.* |
| *Jhāna* | *Absorptions condition associated states.* | *Deep focus amplifies related skills.* |
| *Magga (path)* | *Path factors condition abandoning and realization.* | *Correct toolset changes outcomes.* |
| *Sampayutta (association)* | *Associated mental states assist each other in one moment.* | *App features that launch together.* |
| *Vippayutta (dissociation)* | *A different class aids by not being conjoined.* | *External scaffolding stabilizes the build.* |
| *Atthi (presence)* | *Mere presence of a condition sustains another.* | *Having Wi-Fi keeps apps working.* |

| | | |
|---|---|---|
| *Natthi (absence)* | *The just-ceased prior state, by its absence, gives room for the next.* | *Clearing the table so the next dish can be served.* |
| *Vigata (disappearance)* | *By disappearing, it assists the successor's rise.* | *Curtain drops so the next act starts.* |
| *Avigata (non-disappearance)* | *By not disappearing, it keeps the other going.* | *Power stays on so devices keep running.* |

*Source anchors for the list and definitions: Vism XVII.66–69, with explanatory notes on presence/absence/disappearance and the proximity/contiguity distinction; plus worked examples under contact→feeling and upādāna→bhava.*

## *Table T-2. Conditioning/Conditioned States (Selected)*

*for daily mapping; "Clip" is a classroom micro-scenario*

| ***Clip*** | ***Conditioner*** | ***Conditioned*** | ***Force chosen*** | ***Why*** |
|---|---|---|---|---|
| *Eye sees a notification* | *External visible-data base* | *Eye-door contact and feeling* | *Presence; Object* | *The object/base being present sustains eye-contact and the resultant feeling.* |
| *Taste while eating* | *Contact (phassa)* | *Feeling (vedanā)* | *Conascence, mutuality, support, result, nutriment, association, presence, non-disappearance* | *Vism explicitly lists the eight ways contact conditions feeling at the five doors.* |
| *After the ping, mood lingers* | *Previous contact* | *Registration-phase feeling* | *Decisive-support* | *For receiving/investigation/registration, contact works as upanissaya.* |
| *Savoring becomes wanting* | *Feeling* | *Craving* | *Decisive-support among modes* | *Vism analyzes six cravings in three modes at this juncture.* |

| | | | | |
|---|---|---|---|---|
| *Clutching your take (view)* | *Upādāna (clinging)* | *Bhava (becoming)* | *Decisive-support; plus conascence etc. in sense-desire* | *Vism states upādāna → bhava is upanissaya, and in some cases conascence/mutuality/support/association/presence/ non-disappearance/root.* |
| *Kamma rolls forward* | *Bhava (kamma-process)* | *Jāti (birth)* | *Kamma; Decisive-support* | *Only kamma-process becoming is a condition for birth, in two ways.* |
| *Warm body keeps alive* | *Temperature* | *Temperature-born materiality* | *Progenitor; Support; Presence; Non-disappearance* | *Vism details temperature as progenitor and as support/presence/ non-disappearance.* |
| *Food sustains body* | *Nutriment* | *Nutriment-born materiality* | *Progenitor; Support; Nutriment; Presence; Non-disappearance* | *Nutriment conditions its products and sustains the rest.* |
| *"Door ready before mind"* | *Sense-bases (eye, etc.)* | *Subsequent mind events* | *Prenascence* | *Bases are described as prenascent conditions relative to arising mentality.* |
| *No intermediate life* | *Dying mind-moment* | *Next mind-moment* | *Proximity/Contiguity* | *The Abhidhamma point: immediate succession without interval. Mogok talks often leverage this logic.* |

*Extra Mogok-style class cue for this sheet: watch "door → contact → feeling" live; if mindfulness holds, the decisive support tipping toward taṇhā weakens.*

## *Table T-3. Pairs & Parallels (fixing subtle confusions)*

*pair name | how they differ | notes/illustration*

| ***Pair*** | ***How they differ*** | ***Notes / Example*** |
|---|---|---|
| *Proximity vs Contiguity (anantara / samanantara)* | *Both mean no temporal gap. "Proximity" is simple next-arising with no interval; "contiguity" stresses there isn't even* | *Vism's sub-commentary spells the nuance and denies* |

| | | |
|---|---|---|
| | *any co-presence distinction between the two moments.* | *“in-between.” Think film frames touching edge to edge.* |
| *Absence vs Disappearance (natthi / vigata)* | *Both aid the next moment by “getting out of the way.” Absence emphasizes the prior state has ceased in contiguity; disappearance emphasizes the assisting function is the very act of disappearing.* | *The Paṭṭhāna phrasing is quoted in Vism XVII: the just-ceased mental factors condition present ones.* |
| *Presence vs Non-disappearance (atthi / avigata)* | *Presence: the condition simply exists now and so sustains another. Non-disappearance: it continues without vanishing and thereby keeps the other going.* | *Used across bases, nutriment, temperature, etc., as Vism repeatedly notes.* |
| *Conascence vs Mutuality vs Association (sahajāta / aññamaññā / sampayutta)* | *Conascence: arise together; Mutuality: co-arisen dhammas support one another like tripod legs; Association: mental factors share the same moment and support as a pack.* | *All three are same-moment cooperations but with different emphases: timing (conascence), inter-support (mutuality), and being joined as a set (association).* |

***Notes on sources and alignment***

- *The full list and the governing definition of “condition” are from Vism XVII (Path of Purification, Ñāṇamoli trans.). Your uploads include the relevant passages; I cited the exact lines.*
- *Worked examples are drawn from the Vism treatment of “with contact as condition, feeling,” “with clinging as condition, becoming,” and the birth section, which also demonstrates kamma and decisive-support functions.*
- *Mogok-compatible classroom cues (door→contact→feeling; vedanā pivot) are shown in your course docs and talks.*

### *Answer Keys*

*All answers and keys are embedded after each item above. Citations refer to: A Comprehensive Manual of Abhidhamma, ch. VIII:* ***Compendium of Conditionality / Paccayasangaha*** *(Wisdom, 2000). Core references used: list of 24 and three-factor method ; Table 8.2 varieties ; proximity/contiguity, absence/disappearance, repetition ; root/object/decisive support/predominance ; conascence/mutuality/support ; prenascence/postnascence ; nutriment (material & mental) ; association*

#### *Series Cross-Tie*

*This chapter is your hinge from analysis (Vols. 1–3) and debate hygiene (Vols. 4–6) to* ***causal weaving****. Next chapters in this volume will train each relation in situ. From here, dependent origination exercises (Vol. 4+) become sharper by naming the exact forces at work.*

## *Ch. 3 — Three Factors in Every Conditional Read*

### *Orientation*

*Abhidhamma reads experience not as stories but as precise linkages. Every conditional relation (paccaya) has three pieces you can name in one breath: (1) the* ***conditioning states*** *(paccayadhamma), (2) the* ***conditioned states*** *(paccayuppannadhamma), and (3) the* ***conditioning force or mode*** *(paccayasatti) that connects them. The Sangaha states this explicitly, distinguishing what conditions, what is conditioned, and* ***how*** *they are related; "condition" means a state efficacious in the arising or maintenance of other states, and the Paṭṭhāna-method adds that specific* ***force*** *by which the conditioning works. Our task: spot these three without drifting into identity ("my habit") or story ("I deserve coffee").*

### *Diagram Hook*

***Caption:*** *"Coffee aroma → name the three."*
*Sketch a tiny triad:* ***Conditioning states:*** *coffee aroma (gandhārammaṇa) & nose-base (ghānāyatana, prenascence support) →* ***Conditioned:*** *nose-consciousness & conascent cetasikas →* ***Mode:*** *object condition + prenascence support.*

### *Doctrinal Core*

- ***The three factors (always present):***
  *Conditioning states (paccayadhamma), conditioned states (paccayuppanna), and the conditioning force (paccayasatti) linking them. The force is defined as the inherent power by which a condition accomplishes its effect.*
  *Note: All conditioned phenomena may be conditioned, and even concepts and Nibbāna can*

*function as conditioning states in certain modes.*

- ***Two complementary methods:*** *Dependent arising shows the* ***happening*** *"when this is, that comes to be," while the Paṭṭhāna details the* ***specific efficacy*** *of each condition.*

- ***Everyday mapping (coffee aroma):***
  - ***Conditioning states:*** *the* ***aroma as object*** *(ārammaṇa) and the* ***nose-base*** *already existing (prenascence support).*
  - ***Conditioned states: nose-consciousness*** *(ghānaviññāṇa) and its* ***conascent*** *mental factors.*
  - ***Mode: object condition*** *+* ***prenascence support*** *(base prior to consciousness).*

- ***Keeping it clean:***
  - *Name dhammas and the mode;* ***avoid story*** *("I deserve it") and* ***identity*** *("I'm a coffee person").*
  - *When in doubt, ask: "What (conditioning) → what (conditioned) → how (mode)?"*

- ***Pair clarifiers you'll often use next:***
  - ***Conascence*** *vs* ***Mutuality:*** *co-arising vs reciprocal co-support (tripod simile).*
  - ***Repetition (āsevana):*** *stream-strengthening across moments—naming conditioner/conditioned precisely across javana.*

***Modern-life micro-examples***

- ***Notification ping:*** *object predominance as the force; "URGENT" subject line conditions attention & urge by* ***predominance****.*

- ***Commute brake-lights:*** *visible form (object) + eye-base (prenascence) → eye-consciousness by* ***object*** *&* ***prenascence*** *modes.*

- ***Praise in chat:*** *pleasant vedanā (resultant) conditions conascent states as* ***result condition****—passive, quiescent tone.*

## *Practice Section (5–12 min)*

### *Classroom (6–7 min)*

1. ***One-sentence drill:*** *For* ***coffee aroma****, speak one sentence only: "Aroma (conditioning object) → nose-consciousness & factors (conditioned)* ***by way of object****; nose-base (conditioning) → same* ***by way of prenascence support****." (Keep to dhammas + mode.)*

2. ***Swap-checker:*** *Students try to sneak in identity/story; peers remove them, restoring the three-factor line.*

### *Solo (5 min)*

*3)* ***Triad Cards:*** *Pick any fresh stimulus (door-slam / name mention / toast smell). Fill three blanks:* ***Conditioning states*** *→* ***Conditioned states*** *→* ***Mode*** *(choose from: object, predominance, conascence, prenascence, repetition, result, etc. Use glossary cues).*

## *Assessment Pack*

#### *True/False (10)*

1. *Every Paṭṭhāna relation can be stated with "conditioning, conditioned, and mode."* ***T****.*

2. *In the Paṭṭhāna method, the force (satti) is irrelevant.* ***F****—the method highlights the* ***specific force****.*

3. *"Condition" means a state efficacious for arising or maintenance.* ***T****.*

4. *Concepts can never be conditioning states.* ***F****—concepts are included among conditioning states in certain readings.*

5. *Conascence requires reciprocity between states.* ***F****—that's* ***mutuality****; conascence needn't be reciprocal.*

6. *Repetition conditions the next javana of the* ***same quality****.* ***T****.*

7. *Postnascence is mind supporting earlier-risen matter.* ***T****.*

8. *Result condition is active and effortful.* ***F****—it's passive/quiescent.*

9. *Predominance can be by a striking object that dominates the moment.* ***T****.*

10. *The three-factor lens applies to both dependent-arising and conditional-relations readings.* ***T*** *(first shows "happening," second adds mode/force).*

***Answer key:*** *As marked with citations.*

***Fill-in-the-Blanks (10)***

*Word bank: {conditioning states, conditioned states, conditioning force, object, prenascence support, conascence, mutuality, repetition, result, postnascence}*

1. *The three factors are conditioning states, _____, and a _____. →* ***conditioned states; conditioning force****.*

2. *Satti is explained as the _____ enabling effects. →* ***conditioning force****.*

3. *Aroma acts as _____ condition for smell-consciousness. →* ***object****.*

4. *The base existing before citta provides _____. →* ***prenascence support****.*

5. *Co-arising without necessary reciprocity is _____. →* ***conascence****.*

6. *Reciprocal tripod-like support is _____. →* ***mutuality****.*

7. *Strengthening across like javanas is _____. →* ***repetition****.*

8. *Passive, quiescent conascent influence is _____ condition. →* ***result****.*

9. *Later-risen mind sustaining earlier matter is _____. →* ***postnascence****.*

10. *In every case we must name the _____, the _____, and the _____. →* ***conditioning states; conditioned states; conditioning force****.*

***Answer key:*** *After each item.*

***Matching (10)***

*A — Terms*

*1. conditioning states*

*2. conditioned states*

*3. conditioning force (satti)*

*4. object condition*

*5. prenascence support*

*6. conascence*

*7. mutuality*

*8. repetition*

*9. result condition*

*10. postnascence*

*B — Definitions*

*a) states that **receive** efficacy in a relation*

*b) inherent power that accomplishes the effect*

*c) object serves as taken target enabling arising*

*d) base/thing existing prior supports later citta*

*e) co-arising support without required reciprocity*

*f) reciprocal co-support (tripod)*

*g) strengthening successive similar javanas*

*h) passive, quiescent influence among conascent states*

*i) later mind supports earlier-risen body-matter*

*j) states that **give** efficacy in a relation*

***Key:** 1-j; 2-a; 3-b; 4-c; 5-d; 6-e; 7-f; 8-g; 9-h; 10-i.*

***Label-the-Diagram (1)***

***Prompt:** On the "Coffee Triad," tag each node with the three-factor labels and circle the **mode**.*

***Answer:** Aroma & nose-base = **conditioning states**; smell-consciousness & conascent factors = **conditioned states**; circled mode = **object** + **prenascence support**.*

***Short Answer (2)***

1. *Give a one-sentence read for "hearing your name."*
   ***Key:*** *"Sound (conditioning object) → ear-consciousness & factors (conditioned)* ***by object****, with ear-base* ***by prenascence support****."*

2. *Why is mutuality a subset of conascence?*
   ***Key:*** *Both co-arise, but mutuality adds* ***reciprocal*** *support (tripod).*

***Scenario Case (1)***

***Case:*** *Coffee shop meeting. Aroma rises; you glance at the counter; an urge to order appears. Write* ***two triads****: (a) smell-door moment; (b) mind-door urge.*

***Exemplar keys:***

*(a) Aroma (conditioning) → nose-consciousness (conditioned)* ***by object****, nose-base* ***by prenascence support****.*

*(b) Urge-stream moments → next urge* ***by repetition****; conascent factors* ***by conascence****, sometimes* ***mutuality*** *when reciprocal supports apply.*

***Micro-log (1)***

*Template (60–90s): "Noted* ***aroma*** *[object]; named* ***nose-base*** *[prenascence]; tagged* ***smell-citta*** *[conditioned]; mode* ***= object + prenascence****. If urge continued: named* ***repetition*** *across javanas; avoided identity/story."*

***Quick Quiz (5)***

1. *Which factor names the* ***link style*** *itself? →* ***conditioning force****.*

2. *Which mode explains "base existed before citta"? →* ***prenascence support****.*

3. *Which pair is co-arising but* ***not necessarily reciprocal****? →* ***conascence****.*

4. *Which condition is passive and quiescent? →* ***result****.*

5. *Which stream effect sets up the* ***next similar javana****? →* ***repetition****.*

***Reflection Ticket (1)***

*"What story or identity crept into your last read? Rewrite it as a clean three-factor sentence."*

### *Takeaway Box*

- *Always speak a conditional read as **conditioning** → **conditioned** → **mode**—one sentence, no story.*

- *Use a few staple modes fluently: **object**, **prenascence support**, **conascence/mutuality**, **repetition**, **result**.*

- *The Paṭṭhāna lens is about the **efficacy** (satti)—name it, and practice stays falsifiable and precise.*

### *Figures & Tables (proposed)*

#### *Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each)*

1. ***Coffee Triad (Three-Factor Lens)** — Columns: Conditioning | Mode | Conditioned. Purpose: memorize the sentence-form. (Source: three-factor statement)*

2. ***Two-Method Panel** — Left: "simple happening" (DO); Right: "specific efficacy" (Paṭṭhāna). Purpose: stop method-mixing.*

3. ***Conascence vs Mutuality** — Lamp vs tripod overlay. Purpose: reciprocity clarity.*

4. ***Support Timeline** — Base-before-citta (prenascence) strip with smell-door example. Purpose: place bases correctly.*

#### *Tables*

## *T-1: Three-Factor Sentence Bank*

| *Episode* | *Conditioning* | *Mode* | *Conditioned* | *One-line check* |
|---|---|---|---|---|
| *Phone pings; attention snaps to it* | *The sound as object* | *Object (ārammaṇa)* | *Adverting and hearing* | *Swap the sound and attention shifts.* |
| *Scrolling a tasty-food feed; wanting builds* | *The images as object* | *Object-decisive-support (upanissaya)* | *Craving* | *Replace the images with neutral ones and wanting fades.* |

| | | | | |
|---|---|---|---|---|
| *Toe hits chair; sharp pain arises* | *Body-contact* | *Contact (phassa)* | *Painful feeling* | *No contact, no feeling; contact, feeling arises.* |
| *Ruminating a slight; irritation snowballs* | *Prior impulsions* | *Repetition (āsevana)* | *Next impulsions of aversion* | *Break the run and the next citta weakens.* |
| *Sustained mindfulness steadies posture* | *Present consciousness* | *Postnascence (pacchājāta)* | *Prenascent body* | *When the mind flags, the body slumps; when alert, it holds.* |
| *Waking vision turns on* | *Eye-base already present* | *Prenascence (purejāta)* | *Eye-consciousness* | *If the eye-base is damaged, seeing fails.* |
| *Snap judgment and the thought "true!" prop each other* | *Co-arising aggregates* | *Mutuality (aññamaññ a)* | *Each other* | *Pull one leg of the "tripod," the whole tilts.* |
| *Seeing a red badge; "check now" urge appears* | *The badge as object* | *Object-decisive-supp ort (upanissaya)* | *Impulsion to open app* | *Remove the badge; urge drops.* |
| *Pleasant contact → liking* | *Contact* | *Contact* | *Pleasant feeling* | *If the contact ceases, the pleasant feeling ceases too.* |
| *Clinging to status hardens life-choices* | *Clinging (upādāna)* | *Decisive-support* | *Becoming (bhava)* | *Soften clinging; "I must be X" relaxes.* |

*Anchors for the modes used above: the 24-condition list that includes object, prenascence, postnascence, conascence, mutuality, repetition, decisive-support, etc. ; object as "object/support" of consciousness (glossary). Definitions: conascence and mutuality with classic lamp/tripod similes. Repetition condition. Prenascence and postnascence. Contact conditions feeling. Decisive-support (including object-upanissaya). How clinging conditions becoming.*

# *T-2: Common Modes Quick Map*

| ***Mode*** | ***One-line definition*** | ***Citation anchor*** |
|---|---|---|
| *Object (ārammaṇa)* | *That which functions as the object for consciousness and its factors.* | |
| *Prenascence (purejāta)* | *A prior-arisen physical basis or object that, by already being present, conditions subsequent consciousness.* | |
| *Conascence (sahajāta)* | *Co-arising states that assist one another at the same moment.* | |
| *Mutuality (aññamaññña)* | *Co-arisen states that mutually arouse and support each other like a tripod.* | |
| *Repetition (āsevana)* | *Preceding impulsions strengthen the next, increasing efficiency and power.* | |
| *Result (vipāka-paccaya)* | *A resultant state supports associated states and relevant materiality in effortless quiet.* | |
| *Postnascence (pacchājāta)* | *Later-arisen mentality supports and maintains the prenascent body.* | |

*Minimal context notes used across both tables: proximity vs contiguity are distinct (no interval vs "quite without interval," hence two modes), which is why "repetition" is not just "next in line" but a strengthening of the next citta.*

*Quality check against Mogok-aligned sources for chain links used in examples: craving conditions clinging in multiple modes (notably decisive-support), and clinging conditions becoming; both are spelled out in the detailed DO exposition.*

### *Answer Keys*

*Embedded after each assessment item above with citations to A Comprehensive Manual of Abhidhamma, Ch. VIII ("Compendium of Conditionality"). Core anchors: three-factor definition, efficacy definition, two-method distinction, object/prenascence examples, conascence/mutuality, repetition, result/postnascence.*

***Series Cross-Tie***

*This chapter is your **syntax** for all of Vol. 7: from now on, every paccaya drill demands you **name the three**. It also reinforces analysis skills from Vols. 1–3 (what the dhammas are) and debate hygiene from Vols. 4–6 (no level-mixing), so the capstone work of Paṭṭhāna stays crisp and teachable.*

# *Ch. 4 — Root, Object, Predominance (1–3) in Live Time*

## *Orientation*

*This is the "live-time" drill for the first three Paṭṭhāna relations: **Root (hetu)**, **Object (ārammaṇa)**, and **Predominance (adhipati)**. We'll watch how wholesome/unwholesome **roots** stiffen a moment, how the **object** itself conditions arising, and when either a **striking object** or one of the four **predominants**—chanda (desire-to-do), vīriya (energy), citta (the very consciousness), vīmaṃsā (investigation)—takes the driver's seat. Crucially, we'll distinguish **object-condition** from **mere attention** (manasikāra), a universal mental factor that can be weak or strong and is not the same thing as "object predominance." (Roots as conditioners: definition and types; object as condition; two modes of predominance.)*

## *Diagram Hook*

***Plate P7-4.1 — "Opening an Email" (two overlays):***

*Row A (Object line): eye-door sees subject line → label **Object condition** (ārammaṇa).*

*Row B (Forces): (i) check **Root** present (alobha/adosa/amoha or lobha/dosa/moha) → **Root condition**; (ii) ask if **Predominance** holds: is it the **object** overpowering (object-predominance) or one of the **four predominants** driving the click? Caption: "Object is always there; predominance is sometimes there."*

## *Doctrinal Core*

### *1) Root condition (hetupaccaya)*

*Mental **roots**—unwholesome (lobha, dosa, moha) and wholesome (alobha, adosa, amoha)—condition their **conascent** states, giving them fixity/firmness; they also condition associated matter in specified ways. This is the "moral backbone" of a mind-moment.*

***Plain-life cue:** While reading the email, a warm alobha–adosa (generosity/kindness) stabilizes patience—or a twinge of dosa hardens a snappy tone.*

### *2) Object condition (ārammaṇapaccaya)*

*The **object itself** conditions arising as the thing "taken" by consciousness and its factors; any of the **six classes** (visible form, sound, odor, taste, tangible, mental object) can serve. This is not about how*

*attentive you feel; it's about the object's role as **conditioner**.*

***Plain-life cue:** The bold "URGENT:" subject is the **object** your seeing and later thinking take up.*

> ***Do not confuse with attention.** Manasikāra (attention) is a **universal** cetasika arising with every citta; it orients to the object but is not itself the object-condition, nor necessarily predominance.*

***3) Predominance condition (adhipatipaccaya)***

*Two doors here:*

- ***Object-predominance:** a **striking object** dominates the moment's processing.*

- ***Four predominants:** one of **chanda / vīriya / citta / vīmaṃsā** rules the conascent states by superiority.*
  ***Plain-life cue:** You click because (a) the **object** shouts (object-predominance) or (b) sheer **energy** (vīriya) or keen **inquiry** (vīmaṃsā) is running the show.*

***Daily-life map (the hook).***

*Opening an email: **Object** = subject line & icon (object-condition). Check **Root** flavor in the very mind-moment (kind/greedy/averting?). Then ask **Predominance**: Is the object itself overpowering, or is **chanda/vīriya/citta/vīmaṃsā** taking command? Decisions change when you see which force is actually driving.*

## *Practice Section (10–12 minutes)*

### *Classroom (6–7 min)*

1. ***One-breath triads (rapid-fire):** Teacher flashes email subjects ("FYI," "URGENT," "Thanks!"). Students speak **one sentence** each: "Conditioning **object** (subject line) → seeing/thinking (conditioned) **by object**; **root** present = ___; **predominance** = ___ (object / chanda / vīriya / citta / vīmaṃsā)." (Forces named straight from the list.)*

2. ***Attention swap-guard:** Pairs take turns sneaking in "I was really paying attention." Partner corrects: "That's manasikāra (universal), not **object-predominance**."*

### *Solo (4–5 min)*

*3) **Root check-in:** Re-open one recent email. Note the **root** at first read. Re-state the moment as a clean triad (object → conditioned → mode), then add whether **predominance** was by **object** or by one of the **four**.*

## *Assessment Pack*

***True/False (10)***

1. *Hetu means sense-base.* ***F*** *— it means* ***root*** *conditioning conascent states.*

2. *The email subject line functions as* ***object condition****.* ***T****.*

3. ***Attention*** *(manasikāra) is identical with* ***object-predominance****.* ***F*** *— attention is a universal cetasika; predominance is a paccaya force.*

4. *Adhipati can be exercised by chanda, vīriya, citta, or vīmaṃsā.* ***T****.*

5. *"Striking object" is one mode of* ***predominance****.* ***T****.*

6. *Roots are only unwholesome.* ***F*** *— there are wholesome roots too.*

7. *Object condition requires strong interest.* ***F*** *— any taken object can condition.*

8. *Seeing can occur without any root.* ***F*** *— roots condition conascent states where applicable (unwholesome or wholesome).*

9. *Predominance can be absent in a dull, neutral read.* ***T*** *— object may condition without predominance.*

10. *Manasikāra arises with every citta.* ***T*** *— it's universal.*

***Fill-in-the-Blanks (10)***

*Word bank:* ***hetu, ārammaṇa, adhipati, chanda, vīriya, citta, vīmaṃsā, manasikāra, alobha, dosa***

1. *Root condition in Pāli is* ***_____****.* → ***hetu****.*

2. *Object condition is called* ***_____****.* → ***ārammaṇa****.*

3. *Predominance is* ***_____****.* → ***adhipati****.*

4. *The four predominants include* ***_____*** *and* ***_____****.* → ***chanda; vīriya*** *(also citta, vīmaṃsā).*

*5. The universal factor often mistaken for object-force is _____. → **manasikāra**.*

*6. A kind, non-averting root is _____. → **alobha** or **adosa** (accept either).*

*7. A snappy tone hints at _____-root. → **dosa**.*

*8. The email's subject line serves as _____ condition. → **ārammaṇa**.*

*9. If sheer "drive" is ruling, the predominant may be _____. → **vīriya**.*

*10. If the **object** itself overpowers, that is _____-predominance. → **object**.*

***Matching (10)***

*Left (A) → Right (B)*

*A*

*1. hetu*

*2. ārammaṇa*

*3. adhipati (object mode)*

*4. adhipati (fourfold)*

*5. manasikāra*

*6. alobha*

*7. dosa*

*8. Email subject "FYI"*

*9. "Must reply now!" surge*

*10. Cool, curious reading*

*B*

*a) striking object dominates*

*b) universal attention cetasika*

*c) generosity/non-greed root*

*d) object taken by citta*

*e) aversion root*

*f) predominance by chanda/vīriya/citta/vīmaṃsā*

*g) weak object, no predominance (still object-condition)*

*h) root conditioner of conascent states*

*i) energy/inquiry likely predominant*

*j) ordinary object-condition*

***Key:*** *1-h , 2-d , 3-a , 4-f , 5-b , 6-c , 7-e , 8-g , 9-i , 10-j .*

***Label-the-Diagram (1)***

*On Plate P7-4.1, mark: (i)* ***Object*** *on the subject line (ārammaṇa); (ii)* ***Root*** *flavor present in the read; (iii)* ***Predominance*** *as either* ***object*** *or* ***one of four****.* ***Answer:*** *Object is always tagged; roots label the citta's tone; predominance is ticked only if the object truly dominates or one predominant is clearly ruling.*

***Short Answer (2)***

1. *In one sentence, distinguish* ***object condition*** *from* ***attention****.*
   ***Key:*** *Object condition says* ***the taken thing*** *conditions the arising; attention (manasikāra) is just the universal factor that orients—present with every citta but not identical to object-force.*

2. *Name a case where* ***predominance*** *is present even when the object isn't flashy.*
   ***Key:*** *A plain "FYI" triggers strong* ***vīriya*** *(deadline energy) → predominance by* ***energy****, not by object.*

***Scenario Case (1) — "URGENT: Client Revision"***

*Decompose the first second after opening:* ***Object*** *(subject line) →* ***seeing & later thought*** *by* ***object****;* ***Root*** *(note wholesome/unwholesome flavor);* ***Predominance*** *(object? or chanda/vīriya/citta/vīmaṃsā?). Then state one micro-choice (e.g., switch from vīriya-driven speed to vīmaṃsā inquiry before replying).* ***Model rubric:*** *correct identification of all three; clean language; one apt micro-choice.*

***Micro-Log (1) — 60–90s***

*Template: "Email opened.* ***Object****:* ___*.* ***Root note****: (alobha/adosa/amoha or lobha/dosa/moha).* ***Predominance****: object / chanda / vīriya / citta / vīmaṃsā / none. Next step:* __*."*

***Quick Quiz (5)***

1. *List the **four** predominants. → **chanda, vīriya, citta, vīmaṃsā.***

2. *What does **hetu** condition? → **Conascent** states (giving fixity).*

3. *Which paccaya says "the taken thing conditions arising"? → **Object** (ārammaṇa).*

4. *Is **attention** the same as **predominance**? → **No**; attention is universal; predominance is a specific force.*

5. *Give one everyday marker of **object-predominance**. → "All-caps 'URGENT' hijacks the moment."*

***Takeaway Box***

- ***Three in play, live:** Object is always there; Root flavors stability; Predominance—object or a predominant—may or may not take over.*

- ***Don't swap:** Attention (manasikāra) ≠ object-force; Predominance ≠ "strong attention."*

- ***Teachably precise:** Name **what** (root/object/predominant) and **how** (mode), then choose a micro-move.*

***Figures & Tables (proposed)***

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each)***

1. ***P7-4.1 Opening an Email (Object–Root–Predominance)** — Two overlays: object line; force panel. Purpose: see the three in one glance.*

2. ***P7-4.2 Predominance Modes** — Left: striking object; Right: four predominants with icons (🚩 chanda, ⚡ vīriya, ◎ citta, ? vīmaṃsā). Purpose: choose the right diagnosis.*

3. ***P7-4.3 Don't-Confuse Panel** — Object vs. Attention vs. Predominance. Purpose: prevent the classic swaps.*

***Tables***

- ***T7-4.A Root Snapshot*** *— Columns: Root | Tone | Quick cue in email read | Likely micro-move. (From hetu list.)*

## *T7-4.A — Root Snapshot*

| ***Root (Pāli)*** | ***Tone*** | ***Quick cue in email read*** | ***Likely micro-move*** |
|---|---|---|---|
| *Lobha (greed)* | *sticky, grasping* | *"exclusive," "last chance," you feel a tug to click fast* | *Name "wanting," then lean on alobha's "non-adherence" and choose "enough."* |
| *Dosa (hate)* | *hot, pushing away* | *Sharp defensiveness when a subject line sounds accusatory* | *Cool the spike by cueing adosa's "lack of savagery" so you can reply factually.* |
| *Moha (delusion)* | *foggy, unsteady* | *Confused by a long thread, skim without really knowing* | *Pause, restate the ask in one line, invoke amoha's "penetration" of the object.* |
| *Alobha (non-greed)* | *light, unsticky* | *Praise or perks land but don't hook* | *Confirm the aim, decline the extra if off-path; alobha "does not lay hold."* |
| *Adosa (non-hate)* | *cool, gentle* | *Critical feedback doesn't feel personal* | *Respond with curiosity; adosa "removes annoyance," like sandalwood.* |
| *Amoha (non-delusion)* | *clear, precise* | *You naturally ask "what exactly is being requested?"* | *Summarize options and next step; amoha "illuminates the field."* |

- ***T7-4.B Object vs Predominance*** *— Columns: What's the conditioner? | How to tell | Example subject line | Teaching note.*

## *T7-4.B — Object vs Predominance*

| ***What's the conditioner?*** | ***How to tell*** | ***Example subject line*** | ***Teaching note*** |
|---|---|---|---|
| *Object (ārammaṇa)* | *The thing itself is doing the work: a seen/heard/read object becomes the* | *"Final notice: action required" pulls attention by sheer salience* | *Textbook case: sound functions as the object for ear-consciousness; Paṭṭhāna notes object-condition with gross sound. Also see how* |

| | | | |
|---|---|---|---|
| | *condition for the consciousness taking it* | | *"attention" yokes states to an object when it controls the object.* |
| *Predominance (adhipati via the four roads to power)* | *An internal driver is steering the series: zeal, energy, consciousness, or investigation predominates and leads* | *"Let's ship by 5 pm" (chanda), "Sprint blockers" (viriya), "Quiet hours focus" (citta), "Spec mismatch?" (vīmaṃsā)* | *The four roads to power are zeal, energy, consciousness, inquiry. Mogok-style training uses these as "predominance switches" to lead the mind.* |

- ***T7-4.C Four Predominants Cheat Sheet** — Columns: Predominant | When it rules | Symptom | Helpful counterbalance.*

## *T7-4.C — Four Predominants Cheat Sheet*

| ***Predominant*** | ***When it rules*** | ***Symptom*** | ***Helpful counterbalance*** |
|---|---|---|---|
| *Chanda (zeal, desire-to-do)* | *There's vivid interest and a clear target* | *You feel "pulled" to make progress* | *Add specific neutrality (tatra-majjhattatā) to prevent excess and keep even pacing; it "prevents deficiency and excess."* |
| *Viriya (energy)* | *You're raring to push, overcome obstacles* | *Pressure, speed, urge to act now* | *Pair with mindfulness as a "guard/door-keeper" so effort doesn't turn into agitation.* |
| *Citta (concentration)* | *Attention gathers and stays on the object* | *Quiet, steady, one-pointed feel* | *Sprinkle a little investigation so steadiness doesn't flatten into dullness; inquiry is one of the four powers.* |
| *Vīmaṃsā (investigation)* | *You naturally test, compare, and check* | *Questions proliferate; you want evidence* | *Add resolution/decisiveness to avoid analysis-stall; "resolution" is defined as conviction/decisiveness.* |

*Tiny anchor notes you can cite in class without sending students into a footnote coma:*

- *Non-greed, non-hate, non-delusion are explicitly characterized (functions and manifestations) in Vism.*

- *Object condition exemplified with sound; attention's "controller of the object" role explains why some subject lines hijack the stream.*

- *The four "roads to power" map cleanly onto classroom "predominance switches."*

### *Answer Keys*

***True/False:*** *1 F; 2 T; 3 F; 4 T; 5 T; 6 F; 7 F; 8 F; 9 T; 10 T.*
***Fill-ins:*** *(1) hetu; (2) ārammaṇa; (3) adhipati; (4) chanda; vīriya; (5) manasikāra; (6) alobha/adosa; (7) dosa; (8) ārammaṇa; (9) vīriya; (10) object.*
***Matching:*** *As keyed above with citations.*
***Label-the-Diagram:*** *Object tagged; root flavor noted; predominance mode identified.*
***Short Answers & Scenario:*** *Model points provided in-line.*

## *Ch. 5 — Proximity & Contiguity (4–5): The Hand-off Mechanics*

### *Orientation*

*This chapter trains the eye for **immediate succession** between cittas: how one moment hands the object-stream to the next. Abhidhamma names two near-identical relations—**Proximity (anantara)** and **Contiguity (samanantara)**—that explain why "nearby" in time matters for conditioning: the very **ceasing** of a citta sets the stage for the next. We'll map this to "reading an email subject → the very next mind-door thought," so you can label the **hand-off** cleanly without drifting into story. (Proximity & contiguity are "identical in meaning; differing only in letter.")*

### *Diagram Hook*

***Plate P7-5.1 — "Subject Line → Thought: The Hand-off" (one overlay)***
*Timeline strip: five-door process (eye-adverting → seeing → receiving → investigating → determining → **javana** → registration) followed by **mind-door consequent**: bhavaṅga vibrates → mind-door adverting → javana → (registration). Label the junction "**Hand-off** = Proximity/Contiguity." Caption: "From eye-door seeing to the next mind-door thought in clean succession."*

### *Doctrinal Core*

#### *1) Definitions and force*

- ***Proximity condition (anantarapaccaya)** and **Contiguity condition (samanantarapaccaya)**: two names for the same relation—"immediately after." They **differ only in wording**, not in meaning.

- *Functional force: "Consciousness and mental factors that **immediately cease** are a condition for present consciousness and mental factors by way of proximity/contiguity (and—at wider*

*scope—absence, disappearance)."*

***2) The three factors (read every relation this way)***

- ***Conditioning dhamma:*** *the* ***just-ceased*** *citta (plus its cetasikas).*
- ***Conditioned dhamma:*** *the* ***immediately following*** *citta (plus its cetasikas).*
- ***Mode: Proximity*** */* ***Contiguity*** *(the "hand-off" force of immediate succession). (Use this triad on the diagram.)*

***3) Hand-off in live cognition***

*After a five-door run (e.g.,* ***seeing*** *the subject line), the* ***mind-door consequent*** *spins up: bhavaṅga vibrates,* ***mind-door adverting****, then* ***javana****, sometimes* ***registration****. The* ***junction*** *between the last five-door citta and the first mind-door citta is where* ***proximity/contiguity*** *does its quiet work—no story, just lawful succession.*

***4) Why "nearby" matters (constraints & buffers)***

*Not every pair can stand* ***immediately adjacent****: e.g., cittas with opposite feelings (joy vs. displeasure)* ***cannot arise in immediate succession****; an* ***equanimous buffer*** *may slip in before bhavaṅga resumes. This is "why proximity matters": it shapes what can be next.*

***5) Don't mix with other "nearby" relations***

- ***Repetition (āsevana)****: preceding* ***javana*** *strengthens* ***later javana*** *of the same run. Different mode from mere proximity.*
- ***Proximity decisive support (anantarūpanissaya)****: "identical in states" to proximity but differs* ***slightly in force*** *(arising because the next depends* ***strongly*** *on the ceasing of the prior).*

***Everyday map (email):*** *Eye-door sees "URGENT." That seeing → receiving → investigating → determining → javana (maybe registration). Then* ***mind-door*** *takes the* ***past object*** *and thinks about it. The* ***hand-off*** *is* ***proximity/contiguity*** *between the last five-door citta and the first mind-door citta.*

## *Practice Section (10–12 minutes)*

### *Classroom (6–7 min)*

1. ***Point & Say (timeline drill):*** *Instructor taps Plate P7-5.1 at the seam; students say: "Conditioning = last five-door citta; Conditioned = first mind-door citta; Mode =* ***Proximity/Contiguity****." (One*

*sentence only.)*

2. ***Constraint flashcards:*** *Show pairs like "displeasure → joyful bhavaṅga." Students decide: "Immediate?* ***No*** *→ insert one equanimous buffer."*

***Solo (4–5 min)***

*3)* ***One-minute log:*** *Recall today's "subject-line → thought." Write the* ***three factors*** *and circle the* ***mode*** *(Proximity/Contiguity). If you notice a buffer, note "equanimity buffer."*

## *Assessment Pack*

***True/False (10)***

1. *Proximity and contiguity differ only in wording.* ***T.***

2. *Proximity means "rises much later due to memory."* ***F*** *— it's* ***immediate succession****.*

3. *The hand-off from five-door to mind-door involves lawful succession.* ***T.***

4. *Opposite feelings can always be adjacent.* ***F*** *— they can't arise in immediate succession.*

5. *Āsevana is the same as proximity.* ***F*** *— repetition vs. succession.*

6. *Proximity decisive support is "identical in states" to proximity but differs slightly in force.* ***T.***

7. *Registration never occurs after mind-door javanas.* ***F*** *— it can with clear objects.*

8. *The object of a consequent mind-door run is the* ***past*** *sense object.* ***T.***

9. *Proximity/contiguity always requires a buffer citta.* ***F*** *— only when feelings clash.*

10. *The three-factor read (what/what/how) prevents story-drift.* ***T.*** *(Method framing above.)*

***Fill-in-the-Blanks (10)***

*Word bank:* ***anantara, samanantara, javana, bhavaṅga, registration, adverting, buffer, āsevana, anantarūpanissaya, mind-door***

1. *Proximity in Pāli is* ***_____****. →* ***anantara****.*

2. *Contiguity in Pāli is _____. → **samanantara**.*

3. *The five-door run is followed by a _____ consequent. → **mind-door**.*

4. *The impulse phase in a process is called _____. → **javana**.*

5. *The passive baseline stream is _____. → **bhavaṅga**.*

6. *Two moments after javana (when clear) is _____. → **registration**.*

7. *A process begins through _____ consciousness. → **adverting**.*

8. *When feelings clash, an equanimous _____ may appear. → **buffer**.*

9. *Strengthening of later javanas by earlier ones is _____. → **āsevana**.*

10. *"Proximity decisive support" is _____. → **anantarūpanissaya**.*

***Matching (10)***

*Left (A) → Right (B)*

*A*

1. *anantara*

2. *samanantara*

3. *Āsevana*

4. *Mind-door consequent*

5. *Registration*

6. *Bhavaṅga*

7. *Adverting (five-door)*

8. *Buffer citta (equanimous)*

*9. anantarūpanissaya*

*10. Javana*

*B*

*a) identical in meaning to proximity; different letter*

*b) immediate succession hand-off*

*c) strengthens subsequent impulses in same run*

*d) takes **past** sense object after a five-door run*

*e) two moments "having that object"*

*f) life-continuum stream*

*g) the turn-to-object at a door*

*h) prevents opposite feelings from being adjacent*

*i) decisive support due to strong dependence on the ceasing*

*j) impulse moments of a process*

***Key:** 1-b , 2-a , 3-c , 4-d , 5-e , 6-f , 7-g , 8-h , 9-i , 10-j .*

***Label-the-Diagram (1)***

*On Plate P7-5.1, circle the **last citta** of the five-door process and the **first citta** of the mind-door consequent. Draw a thin arrow over the seam and tag it **Proximity/Contiguity**. **Answer:** The seam between five-door cessation and mind-door adverting is the **hand-off**.*

***Short Answer (2)***

1. *In one sentence, distinguish anantara/samanantara from āsevana.*
   ***Key:** Proximity/contiguity = **immediate succession** of different cittas; āsevana = **strengthening** of later **javana** by earlier **javana** within (or across) runs.*

2. *Why might an equanimous "buffer" arise before bhavaṅga?*
   ***Key:** Opposite feelings cannot be immediately adjacent; a neutral citta smooths the hand-off.*

***Scenario Case (1) — "Ping → Scan → Thought"***

*A notification pops (sound), you glance at the subject line, and a thought forms ("Probably urgent"). Decompose the **first two hand-offs**: (i) within the eye-door process, (ii) from the last five-door citta to the first mind-door citta. Name **conditioning**, **conditioned**, and **mode** each time. Note any **buffer** if feeling-clash occurs. **Model rubric:** correct three-factor statements; correct placement of the consequent **mind-door**; constraints applied.*

***Micro-Log (1) — 60–90s***

*Template: "Subject seen. Hand-off = **Proximity/Contiguity** from [last five-door citta] → [first mind-door citta]. Feeling check: __; Buffer: yes/no. Next: one clear step."*

***Quick Quiz (5)***

1. *State the **mode** at the seam from five-door to mind-door. → **Proximity/Contiguity.***

2. *Name the first citta of the mind-door consequent. → **Mind-door adverting.***

3. *What is the object of a consequent mind-door run? → The **past** sense object.*

4. *Give one case where immediate succession is **not** allowed. → Opposite feelings back-to-back.*

5. *Which relation is "identical in states" to proximity but differs in **force**? → **Proximity decisive support** (anantarūpanissaya).*

### *Reflection Ticket (1)*

*In today's most vivid "subject-line → thought," where exactly did you see the **seam**? Did the next citta come cleanly, or did a **buffer** appear? What one habit would make the seam more noticeable tomorrow?*

### *Takeaway Box*

- ***Same relation, two names:** anantara = samanantara in meaning; it's the **hand-off** logic of mind.*

- ***Three-factor lens** beats storytelling: name **conditioning**, **conditioned**, **mode**—especially at door → mind-door seams.*

- ***Constraints teach caution:** not all pairs can be adjacent (watch feeling-clashes and buffers).*

### *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; 1 overlay each)***

1. ***P7-5.1 Subject → Thought Hand-off** — Five-door strip into mind-door strip; seam tagged "Proximity/Contiguity." Purpose: fix the visual of the junction.*

2. ***P7-5.2 Allowed vs. Blocked Successions** — Left: lawful immediates; Right: blocked (opposite feelings) with **buffer** example. Purpose: feel the rules at the seam.*

3. ***P7-5.3 "Nearby" Relations Map*** *— Proximity/Contiguity vs. Repetition vs. Proximity-Decisive-Support. Purpose: prevent equivocation.*

***Tables***

- ***T7-5.A Three-Factor Hand-off Templates*** *— Columns: Conditioning citta | Conditioned citta | Mode | Example ("Subject → Thought"). (Practice scaffold.)*

# *T7-5.A — Three-Factor Hand-off Templates*

| ***Conditioning citta*** | ***Conditioned citta*** | ***Mode*** | ***Example ("Subject → Thought")*** | ***One-line check*** |
|---|---|---|---|---|
| *Eye-consciousness (cakkhu-viññāṇa)* | *Receiving (sampaṭicchana, mind-element)* | *Proximity (anantara/samanantara)* | *"New DM" popup → "what is it?"* | *Sense door sees, next mind receives.* |
| *Receiving (sampaṭicchana)* | *Investigating (santīraṇa, mind-consciousness)* | *Proximity* | *"Invoice.pdf" seen → "is this urgent?"* | *After receiving, mind inspects.* |
| *Investigating (santīraṇa)* | *Determining (votthapana, functional)* | *Proximity* | *"Promoted!" → "reply now or later?"* | *Investigation hands to decision.* |
| *Determining (votthapana)* | *Impulsions (javana, mind-consciousness)* | *Proximity* | *"Subject: Free pizza" → "click!"* | *Decision kicks off volitional run.* |
| *Javana(n)* | *Javana(n+1)* | *Repetition (āsevana)* | *"Click!" → "Open… read… skim…"* | *Each push conditions the next, strengthening momentum.* |

| | | | | |
|---|---|---|---|---|
| *Final Javana* | *Registration (tadārammaṇa)* | *Proximity* | *“HR memo read” → faint after-taste* | *After the pushes, the object lingers briefly.* |
| *Registration* | *Life-continuum (bhavaṅga)* | *Proximity* | *“Done” → mind idles* | *The stream returns to baseline.* |
| *Mind-door adverting (manodvārāvajjana)* | *Javana (mind-door)* | *Proximity* | *“Subject remembered later” → “compose reply”* | *Mind-door picks up the old object and runs impulses.* |
| *Preceding profitable aggregates* | *Succeeding profitable aggregates* | *Proximate-decisive-support (anantarūpanissaya)* | *“Kind email” → “warm response”* | *Same adjacency as proximity, but emphasized as a cogent reason.* |
| *Strong object at door* | *Longer javana run* | *Object strength → more repetition* | *“All-caps URGENT!!!” → extra mental pushes* | *Vivid objects lengthen the impulse train (6–7).* |

***T7-5.B Constraint Cheatsheet*** *— Columns: Pair | Immediate? (Y/N) | Reason | If “N,” Buffer? | Note. (Feeling-clash cases.)*

***T7-5.B — Constraint Cheatsheet (Feeling-clash cases)***

| ***Pair*** | ***Immediate? (Y/N)*** | ***Reason*** | ***If “N,” Buffer?*** | ***Note*** |
|---|---|---|---|---|
| *Contact → Feeling (door-born feeling)* | *Y* | *Same-moment conditioning in eight ways (conascence, mutuality, support, result, nutriment, association, presence,* | *—* | *Classic door case: contact and feeling arise together.* |

| | | | | |
|---|---|---|---|---|
| | | *non-disappearance).* | | |
| *Contact → Feeling (receiving/investigating/registration)* | *N* | *Here contact works only as decisive-support, not conascence.* | *The intervening receiving/investigating/registration moments.* | *Don't force "instant" — it's upanissaya across adjacent moments.* |
| *Feeling → Craving* | *N* | *Craving depends on tendencies and views; not every feeling flips.* | *Perception/thinking and other moments can sit between.* | *Teachers warn against "feeling always leads to craving." Train the pivot.* |
| *Javana(n) → Javana(n+1)* | *Y* | *Repetition (āsevana) is immediate strengthening across the run.* | *—* | *Why habits snowball inside a single burst.* |
| *Preceding profitable states → Succeeding profitable states* | *Y* | *Proximate-decisive-support is adjacency plus cogency.* | *—* | *Close to proximity but technically "decisive support."* |
| *Base (eye/ear…) → Door-consciousness* | *Y* | *Prenascence: the base must already be present to support the citta.* | *—* | *"Previously arisen, now supporting" is still an immediate condition.* |

| | | | | |
|---|---|---|---|---|
| *Mind-door adverting → Mind-door feeling (at registration)* | *N* | *Adverting's contact gives only decisive-support for later resultant feeling.* | *The javana run and then registration.* | *Timing matters at the mind door; don't equate with door-born co-arising.* |
| *Near-death anicca-contemplation → Next knowledge moment* | *Y* | *Proximity condition: no "in-between mind" sneaks in.* | *—* | *Mogok points to direct hand-off with no gap myth.* |

***T7-5.C Nearby Relations at a Glance*** *— Columns: Relation | Force | Typical locus | Do not confuse with. (Proximity, Āsevana, Anantarūpanissaya.)*

## *T7-5.C — Nearby Relations at a Glance*

| ***Relation*** | ***Force*** | ***Typical locus*** | ***Do not confuse with*** |
|---|---|---|---|
| *Proximity (anantara/samanantara)* | *Causes the next appropriate consciousness to arise immediately after the previous one.* | *Every link in the cognitive series: eye-citta → receiving → investigating → determining → javana → registration → bhavaṅga.* | *Proximate-decisive-support; proximity is adjacency, not "cogency as reason."* |
| *Repetition (āsevana)* | *Each javana conditions and strengthens the next in the same run.* | *The 6–7 impulsions when an object is vivid.* | *Proximity; repetition is intra-run strengthening, not mere adjacency.* |
| *Proximate-decisive-support (anantarūpanissaya)* | *The preceding consciousness is a cogent reason for the* | *"Any preceding profitable states" supporting* | *Object-predominance (giving importance to* |

| | | |
|---|---|---|
| *next; adjacency plus "decisiveness."* | *"succeeding profitable states."* | *an object) and plain proximity.* |

*Tiny victory lap: this keeps your scaffolds aligned with the commentarial map while staying Mogok-friendly about the live pivot at feeling. Don't mix up "together" with "next to." Your mind does both, and it's picky about which.*

### *Answer Keys*

***True/False:*** *1 T; 2 F; 3 T; 4 F; 5 F; 6 T; 7 F; 8 T; 9 F; 10 T.*
***Fill-ins:*** *(1) anantara; (2) samanantara; (3) mind-door; (4) javana; (5) bhavaṅga; (6) registration; (7) adverting; (8) buffer; (9) āsevana; (10) anantarūpanissaya.*
***Matching:*** *As keyed above with citations.*
***Label-the-Diagram:*** *Seam between last five-door citta and first mind-door citta = Proximity/Contiguity.*
***Short Answer & Scenario:*** *Model points provided in-line.*

#### *Daily-Life Examples (quick set)*

- ***Inbox scan:*** *Subject pops, next instant a summarizing thought appears—name the* ***seam*** *(anantara/samanantara).*

- ***Phone ping:*** *Ear-door process finishes, then a mind-door evaluation ("do I need to reply?") arises—again,* ***hand-off****.*

- ***Meeting glance:*** *Seeing a slide → immediate internal comment—mark the* ***proximity****.*

*Cross-ties: Use this hand-off lens throughout Vol. 7 (it will reappear with* ***presence/absence*** *and* ***disappearance****), and back-reference Vol. 1–4 cognitive processes to stay level-accurate.*

## *Ch. 6 — Conascence, Mutuality, Support (6–8): Co-arising Teams*

### *Orientation*

*Some conditions don't push from "before," they work* ***together*** *in the very same instant. The Paṭṭhāna calls these* ***Conascence*** *(sahajāta),* ***Mutuality*** *(aññamaññā), and* ***Support*** *(nissaya). Conascence says co-arising states help each other; Mutuality adds* ***reciprocal*** *holding (tripod simile); Support supplies the* ***foundation*** *(including base-before-mind) without implying "dominance." We'll use the first seconds of a meeting to spot which mental factors co-ignite, which reciprocally stabilize the tone, and which supports are simply "there" as a platform. (Conascence & mutuality definitions; support as foundation; base/object prenascence.)*

## *Diagram Hook*

### *Plate P7-6.1 — "Meeting Opens: Co-arising Team"*

*At "Let's begin," mark: ear-consciousness + conascent factors (attention, feeling, contact) = **Conascence**; show **Mutuality** as tripod among key factors stabilizing the initial tone; below, draw **Support** rails: (a) **prenascence** base (ear-base before hearing), (b) conascence support "platform." Caption: "Arise together, hold each other, stand on a base."*

## *Doctrinal Core*

#### *Conascence (sahajāta-paccaya) — co-ignition*

*Co-arising states condition one another (lamp + light + heat) within the same moment; detailed fivefold analyses apply in the manuals. It's **simultaneous** help, not sequential push.*

***Plain-life cue:** the very instant the chair speaks, **attention**, **contact**, and **feeling** light up together.*

#### *Mutuality (aññamañña-paccaya) — reciprocal bracing*

*A subset of co-arising where factors **support each other back**—the "tripod": remove one leg and the stance wobbles.*

***Plain-life cue:** poised **attention**, steady **contact**, and calm **equanimity** keep the room's tone balanced right at the start.*

#### *Support (nissaya-paccaya) — the foundation*

*"Nissaya" includes **conascence-support** (platform within the instant) and **prenascence-support**—bases/objects that already exist and thus sustain later consciousness (e.g., ear-base prior to hearing; special case: base-object-prenascence). It's **scaffolding**, not **dominance**.*

***Plain-life cue:** a rested body and intact sense-bases quietly **support** how the opening lands—without "taking over."*

> ***Do not conflate with Predominance (adhipati).** Predominance is **dominance**—either a striking **object** or one of four predominants (chanda, vīriya, citta, vīmaṃsā) ruling the moment. **Support** is the **platform**, not the driver.*

***Association vs. our trio.** Association (sampayutta, paccaya 19) says mental factors share object/base/onset—**cohere**—but conascence/mutuality/support specify **how** they help: co-ignite, reciprocally brace, or provide a foundation.*

***Meeting hook (first seconds).***

*Hearing "Let's begin" (ear-door): **Conascence** among contact-feeling-attention sets the tone; **Mutuality** keeps poise; **Support** runs beneath (ear-base prior; posture as platform). If the agenda slide then **dominates**, that's adhipati, not nissaya.*

## *Practice Section (10–12 minutes)*

### *Classroom (6–7 min)*

1. ***Call-and-Point:*** *Teacher says "Let's begin." Learners point to Plate P7-6.1 and name* ***one conascence triad*** *(e.g., contact–feeling–attention),* ***one mutuality tripod****, and* ***one support*** *(prenascence base). Keep it to* ***one sentence each****.*

2. ***Don't-confuse pop quiz:*** *Instructor offers "The slide dominated." Learners answer:* ***Predominance****, not Support. Then: "The ear-base existed earlier"—****Support (prenascence)****, not Predominance.*

### *Solo (4–5 min)*

*3)* ***Three-ticks log:*** *In today's first meeting, list* ***one*** *conascence set,* ***one*** *mutuality set,* ***one*** *support you can name—no stories.*

## *Assessment Pack*

#### *True/False (10)*

1. *Conascence means co-arising states condition each other in the same moment.* ***T.***

2. *Mutuality requires reciprocity; conascence does not.* ***T.***

3. *Support (nissaya) always implies dominance.* ***F*** *— it's foundation, not ruling.*

4. *Ear-base existing before hearing is prenascence support.* ***T.***

5. *Association (sampayutta) and conascence are identical.* ***F*** *— association = cohere; conascence = co-help.*

6. *A striking agenda slide is nissaya-support.* ***F*** *— that's predominance.*

7. *Mutuality is described with a tripod simile.* ***T.***

8. *Conascence can include mind supporting conascent matter.* ***T*** *(per the family detail).*

9. *Support includes conascence-support and prenascence-support.* ***T.***

10. *Calling support "predominance" is a category error.* ***T.***

***Fill-in-the-Blanks (10)***

*Word bank:* ***sahajāta, aññamaññā, nissaya, prenascence, conascence, mutuality, support, tripod, base, predominance***

1. *Co-arising help is _____ (Pāli: _____). →* ***conascence; sahajāta****.*
2. *Reciprocal co-support is _____ (Pāli: _____). →* ***mutuality; aññamaññā****.*
3. *The foundation relation is _____ (Pāli: _____). →* ***support; nissaya****.*
4. *Ear-base before hearing illustrates _____ support. →* ***prenascence****.*
5. *A simile for mutuality is the _____. →* ***tripod****.*
6. *A striking slide that "takes over" is not support but _____. →* ***predominance****.*
7. *Support is the _____ on which states stand. →* ***base****.*
8. *Conascence and mutuality occur in the _____ moment. →* ***same****.*
9. *Mutuality is a _____ of conascence. →* ***subset****.*
10. *Do not equate association with _____. →* ***conascence*** *(or mutuality).*

***Matching (10)***

*Left (A) → Right (B)*

*A*

1. *sahajāta*
2. *aññamaññā*
3. *nissaya (conascence-support)*
4. *nissaya (prenascence-support)*
5. *Association (sampayutta)*

6. *Tripod image*

7. *“Let’s begin” tone stabilized*

8. *Ear-base → hearing*

9. *Slide dominates attention*

10. *Contact-feeling-attention spark*

*B*

*a) cohere by sharing object/base/onset*
*b) reciprocal bracing among co-arisen states*
*c) co-arising help in one instant*
*d) foundational platform within the instant*
*e) base already existing supports later citta*
*f) mutuality*
*g) support (not dominance) at the opening*
*h) predominance, not support*
*i) classic cue for conascence*
*j) support family (prenascence)*

***Key:*** *1-c , 2-b/f , 3-d , 4-e/j , 5-a , 6-f , 7-g , 8-e , 9-h , 10-i .*

***Label-the-Diagram (1)***

*On Plate P7-6.1, draw:*
*(i) a **Conascence** circle around contact–feeling–attention at “Let’s begin”;*
*(ii) a **Mutuality** tripod among three stabilizers;*
*(iii) a **Support** rail below (ear-base as prenascence).*
***Answer:*** *Conascence = co-arising set; Mutuality = reciprocal trio; Support = base line beneath.*

***Short Answer (2)***

1. *One sentence distinguishing Mutuality from Predominance.*
   ***Key:*** *Mutuality is **reciprocal co-support among co-arisen** states; Predominance is **a ruler** (object or chanda/vīriya/citta/vīmaṃsā) dominating the moment.*

2. *Give a meeting example of **prenascence-support** in one line.*
   ***Key:*** *“Because the ear-base already exists, hearing consciousness can arise at ‘Let’s begin.’”*

***Scenario Case (1) — "First Seconds of the Stand-up"***

*You hear "Let's begin," see the agenda slide, feel a small tightening. Name:*

*(a)* ***one conascence*** *set, (b)* ***one mutuality*** *set, (c)* ***one support*** *(prenascence or conascence-support). If the slide* ***dominates****, label that separately as* ***predominance*** *(not support).* ***Rubric:*** *correct trio + clean separation from Predominance.*

***Micro-Log (1) — 60–90s***

*Template: "Hearing 'Let's begin': **Conascence** (___, ___, **); Mutuality tripod** (); **Support** (prenascence: ___ / conascence-support: ___). If a 'takeover' happened, mark **Predominance**, not Support."*

***Quick Quiz (5)***

1. *Which relation is pictured as a* ***tripod****? →* ***Mutuality****.*
2. *Which relation includes* ***prenascence****? →* ***Support (nissaya)****.*
3. *Which one is* ***co-arising help*** *without required reciprocity? →* ***Conascence****.*
4. *If the slide* ***rules the moment****, which condition is that? →* ***Predominance****, not Support.*
5. *What does* ***association*** *add here? → It says factors* ***cohere*** *(share object/base), not how they help.*

## *Takeaway Box*

- ***Conascence*** *= co-ignite;* ***Mutuality*** *= co-brace;* ***Support*** *= stand on a base. Keep* ***Predominance*** *separate.*
- *Use the* ***meeting opener*** *to drill these: name one of each in one breath.*

## *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each)***

1. ***P7-6.1 Meeting Co-arising Team*** *— Conascence circle, Mutuality tripod, Support rails. Purpose: fix the three at once.*
2. ***P7-6.2 Don't-Conflate Panel*** *— Support vs Predominance examples. Purpose: platform ≠ ruler.*

3. ***P7-6.3 Association vs Conascence vs Mutuality*** *— Coherence vs co-help vs reciprocal help. Purpose: sharpen diagnostics.*

### *Tables*

- ***T7-6.A Conascence & Mutuality Examples*** *— Columns: Co-arising set | Mutuality? (Y/N) | Why. (Tripod rationale.)*

#### *T7-6.A — Conascence & Mutuality Examples*

| *Co-arising set (same citta)* | *Mutuality? (Y/N)* | *Why (tripod rationale)* |
|---|---|---|
| *Consciousness + attention (manasikāra) + feeling (vedanā) + perception (saññā) + volition (cetanā)* | *Y* | *All arise together and prop each other like tripod legs; remove one and the moment's stability tilts.* |
| *Unwholesome citta with lobha + diṭṭhi + uddhacca* | *Y* | *The greed view set co-arises and each factor reinforces the others' function in that instant.* |
| *Wholesome citta with sati + paññā + alobha + adosa* | *Y* | *Mindfulness, wisdom, and the two non-roots co-support clarity in the same moment.* |
| *Jhāna citta with vitakka + vicāra + pīti + sukha + ekaggatā* | *Y* | *The jhāna factors co-arise and mutually steady absorption.* |
| *Contact (phassa) + feeling (vedanā) at a five-door moment* | *Y* | *Door-born feeling is co-nascent with contact and mutually supported.* |
| *Eye-base (cakkhu-pasāda) with eye-consciousness* | *N* | *The base is prenascent support, not co-nascent; no tripod reciprocity.* |
| *Registration (tadārammaṇa) with the earlier javana* | *N* | *Different moments; hand-off is proximate, not mutual.* |
| *Breath rūpa with the same-moment mind* | *N* | *Nāma and rūpa can be co-present, but "association/mutuality" works within mental sets, not across classes.* |

***T7-6.B Nissaya Types*** *— Columns: Type | Definition | Example | Note (not dominance)*

***T7-6.B — Nissaya Types***

| ***Type*** | ***Definition*** | ***Example*** | ***Note (not dominance)*** |
|---|---|---|---|
| *Nissaya (support)* | *Ordinary "leaning-on" support that upholds another state without tipping the scales.* | *Body posture supports attention during reading.* | *Not "who leads." It's scaffolding, not a captain.* |
| *Ārammaṇūpanissaya (object-decisive support)* | *An object whose salience/meaning decisively inclines the mind.* | *"Final grades released" email locks attention and sparks planning.* | *Still not adhipati. The object is strong, but it isn't the inner leader.* |
| *Anantarūpanissaya (proximate decisive support)* | *The just-preceding citta serves as a cogent reason for the next (adjacency plus oomph).* | *A kind thought naturally followed by another kind response.* | *More than proximity; less than "dominance."* |
| *Pakatūpanissaya (natural decisive support)* | *Broad background tendencies and habits that decisively favor certain outcomes.* | *Long practice with mindful replies makes calm drafting the easy default.* | *It's "decisive climate," not a momentary boss.* |

***T7-6.C Don't-Confuse Cheatsheet*** *— Association vs Conascence vs Mutuality vs Predominance (definition | key symptom | classroom cue).*

***T7-6.C — Don't-Confuse Cheatsheet***

| ***Relation*** | ***Definition*** | ***Key symptom*** | ***Classroom cue*** |
|---|---|---|---|
| *Association (sampayutta)* | *Mental factors joined with a given consciousness support each other as a set.* | *Same-moment, mental-only pack behavior.* | *Ask: can this pair ever be in different cittas? If yes, it's not association.* |
| *Conascence (sahajāta)* | *Co-arising support among factors in the very same moment.* | *"Switched on together."* | *Use the light-switch image: when the light comes on, so does the shine.* |

| | | | |
|---|---|---|---|
| *Mutuality (aññamaññа)* | *Reciprocal support among those co-arisen factors, tripod-style.* | *Each stabilizes the others.* | *Pull one leg; show how the moment wobbles. That's mutuality.* |
| *Predominance (adhipati)* | *One factor leads the operation and the rest follow.* | *Clear "who's in charge" feel (zeal, energy, concentration, inquiry).* | *Have students remove the suspected leader. If the chain collapses despite the same object, it was predominance, not object-power.* |

### *Answer Keys*

***True/False:*** *1 T; 2 T; 3 F; 4 T; 5 F; 6 F; 7 T; 8 T; 9 T; 10 T.*

***Fill-ins:*** *(1) conascence; sahajāta. (2) mutuality; aññamaññа. (3) support; nissaya. (4) prenascence. (5) tripod. (6) predominance. (7) base. (8) same. (9) subset. (10) conascence/mutuality.*

***Matching:*** *As keyed above with citations.*

***Label-the-Diagram:*** *Conascence circle, Mutuality tripod, Support rail correctly placed.*

***Short Answers & Scenario:*** *Model points provided in-line.*

## *Ch. 7 — Decisive Support (9) & Pre-/Postnascence (10–11)*

### *Orientation*

*Why do some moments feel "pushed" into being while others merely rest on a platform? The Paṭṭhāna maps a special catalyst called* ***Decisive Support*** *(upanissaya)—a strong tilt that makes the next state much more likely. Alongside it,* ***Prenascence*** *(purejāta) and* ***Postnascence*** *(pacchājāta) mark* ***time-staggered support****: a helper that comes* ***before*** *or* ***after*** *its pair. Learn to hear the "big shove," place it on the right timeline, and avoid mixing it up with ordinary support (nissaya) or with dominance (adhipati). (Upanissaya's three kinds; purejāta & pacchājāta timing.)*

### *Diagram Hook*

***Plate P7-7.1 — "The Big Shove & the Timeline"***

*A simple timeline with three overlays: (1)* ***Object Decisive Support****—a bold star on an extra-salient object; (2)* ***Proximity Decisive Support****—a thick arrow from the just-ceased mind-moment to the next; (3)* ***Natural Decisive Support****—past factors (sleep, plan, faith) feeding into today's restraint. Below the line:* ***Prenascence*** *rails (base/object already present) and* ***Postnascence*** *arrows (later mind upholding existing body-matter). Caption: "Strong tilt, already-there support, later-born support—don't mix them."*

## *Doctrinal Core*

#### *Decisive Support (upanissaya): the "big shove" (Condition 9)*

*Three kinds*

1. ***Object Decisive Support (ārammaṇūpanissaya)*** *— when the* ***object itself*** *is exceptionally weighty, the next mental events arise in* ***strong dependence*** *on it (e.g., a very striking message).*

2. ***Proximity Decisive Support (anantarūpanissaya)*** *—* ***same players*** *as proximity condition, but a* ***stronger force****: the cessation of the prior mind-moment powerfully tilts the next to arise.*

3. ***Natural Decisive Support (pakatūpanissaya)*** *— a wide category:* ***past*** *mental/material factors (lust/faith, health/illness, season, lodgings, even kamma) become* ***highly efficacious*** *for* ***later*** *cittas and cetasikas.*

***Practice guard:*** *Proximity vs. Proximity-Decisive*
*Both link immediate succession; only the* ***decisive*** *variant says "the next state arises* ***because*** *it strongly depends on the prior one's ceasing."*

#### *Prenascence (purejāta): already-there support (Condition 10)*

- ***Base-Prenascence:*** *each physical* ***sense-base*** *(and later, heart-base) that already exists supports ensuing cittas/cetasikas that take it as* ***material support****. (At rebirth the heart-base is* ***not*** *prenascence but co-arises; thereafter it is prenascence for mind-moments across life.)*

- ***Object-Prenascence:*** *a* ***sense object*** *(or any of the 18 types of present matter) already at the stage of* ***presence*** *functions as object-prenascence for the cittas that take it.*

- ***Base-Object-Prenascence Support (special case under nissaya):*** *when a citta both* ***takes the heart-base as object*** *and* ***stands on it as base****, that heart-base is simultaneously object and support; the Paṭṭhāna gives insight-and-defilement examples for this rare case.*

#### *Postnascence (pacchājāta): later-born support (Condition 11)*

*In five-aggregate planes,* ***later*** *cittas and cetasikas (from the first* ***bhavaṅga*** *onward) condition* ***material*** *phenomena that* ***arose earlier****—they uphold the body's matter* ***already present****. (Think: later mind sustaining ongoing bodily processes.)*

#### *Do not confuse with…*

- ***Ordinary Support (nissaya)****—platforming (conascence-support; prenascence-support). It explains* ***"what it stands on,"*** *not the* ***big shove****.*

- ***Predominance (adhipati)****—the* ***ruler*** *(a dominating object or one of the four predominants). Upanissaya is a* ***powerful tilt****, not a ruler's command.*

***Hook to daily life:*** *"Last night's planning decisively supports today's restraint."*

- *Conditioning dhamma: last night's* ***plan*** *(and sleep, tidy desk).*

- *Mode:* ***Natural Decisive Support*** *(pakatūpanissaya).*

- *Conditioned dhamma: today's wholesome* ***restraint*** *and* ***wise attention*** *at the snack table.*

### *Practice Section (5–12 min)*

#### *Classroom (6–7 min)*

1. ***Three-card read:*** *For each cue—(a) striking banner headline, (b) your prior journaling, (c) the just-ceased "inbox-scan" moment—hold up a card:* ***Obj-Upanissaya****,* ***Natural Upanissaya****, or* ***Proximity-Upanissaya****. One sentence naming conditioning/conditioned/mode.*

2. ***Timeline tag:*** *On Plate P7-7.1, place colored tags for* ***Base-Prenascence****,* ***Object-Prenascence****, and* ***Postnascence*** *in a single email-check episode.*

#### *Solo (4–5 min)*

*3)* ***Micro-audit:*** *"What three past conditions most tilt my 10am snack choice?" Write them as* ***pakatūpanissaya*** *causes; circle the one you'll test tomorrow.*

### *Assessment Pack*

#### *True/False (10)*

1. *Upanissaya always involves an object.* ***F*** *— natural decisive support may be past mental/material factors.*

2. *Proximity decisive support and proximity condition involve the same states but differ in force.* ***T.***

3. *A highly salient slide can function as* ***Object Decisive Support****.* ***T.***

4. *Prenascence means the supporter **arises later** than what it supports. **F** — it arises **before**.*

5. *Object-prenascence occurs when a present object is taken by a sense-door process. **T.***

6. *Base-object-prenascence support is a special case tied to the **heart-base** as both base and object. **T.***

7. *Postnascence describes **later mind** conditioning **earlier arisen** body-matter. **T.***

8. *Upanissaya is the same as **adhipati** (predominance). **F** — big shove ≠ ruler.*

9. *Natural decisive support can include **season** and **lodgings**. **T.***

10. *At rebirth, heart-base is prenascence for rebirth-linking citta. **F** — it **co-arises** then becomes prenascence from first bhavaṅga forward.*

***Fill-in-the-Blanks (10)***

*Word bank:* ***upanissaya, ārammaṇūpanissaya, anantarūpanissaya, pakatūpanissaya, purejāta, pacchājāta, base-prenascence, object-prenascence, heart-base, predominance***

1. *The "big shove" condition is _____. → **upanissaya**.*

2. *A weighty object functions as _____. → **ārammaṇūpanissaya**.*

3. *Same states as proximity, stronger force = _____. → **anantarūpanissaya**.*

4. *Past factors like health or faith = _____. → **pakatūpanissaya**.*

5. *Support that exists **before** its pair is _____. → **purejāta**.*

6. *Support that arises **after** its pair is _____. → **pacchājāta**.*

7. *Sense-base already present → _____. → **base-prenascence**.*

8. *Present object taken in a door-process → _____. → **object-prenascence**.*

9. *Special support where citta takes _____ as both base and object. → **heart-base**.*

10. *Don't confuse upanissaya with _____.* → ***predominance.***

***Matching (10)***

*Left (A) → Right (B)*

*A*

1. *ārammaṇūpanissaya*
2. *anantarūpanissaya*
3. *pakatūpanissaya*
4. *purejāta (base)*
5. *purejāta (object)*
6. *Base-object-prenascence support*
7. *pacchājāta*
8. *Proximity (plain) vs Proximity-decisive*
9. *Upanissaya vs Adhipati*
10. *Heart-base at rebirth*

*B*

*a) later mind upholds already-present body-matter*

*b) weighty object → strong dependence*

*c) same states; decisive has stronger causal force*

*d) not the ruler; it's a strong tilt*

*e) sense-base pre-exists as platform*

*f) present object serves as "already there" object*

*g) rare case: vatthu is both base & object*

*h) co-arises with citta then later becomes base-prenascence*

*i) past factors (faith, season, lodgings) tilt later citta*

*j) immediate succession without the "strong-dependence" emphasis*

***Key:*** *1-b ; 2-c ; 3-i ; 4-e ; 5-f ; 6-g ; 7-a ; 8-j/c ; 9-d ; 10-h .*

***Label-the-Diagram (1)***

*On Plate P7-7.1, label: (i)* ***Obj-Upanissaya*** *star on the salient "No Snacks Today" note; (ii)* ***Proximity-Upanissaya*** *arrow from just-ceased "seeing" to mind-door resolve; (iii)* ***Natural Upanissaya*** *from last night's plan; (iv)* ***Base-Prenascence*** *= eye-base line; (v)* ***Postnascence*** *arrows from later cittas to sustaining body-matter.*

***Answer:*** *correct placement and labeling per definitions above.*

***Short Answer (2)***

1. *One sentence: distinguish* ***upanissaya*** *from* ***nissaya****.*

   ***Key:*** *Upanissaya is a* ***powerful tilt*** *(object/proximity/natural) that renders later states* ***strongly dependent****; nissaya is* ***platforming*** *(co- or pre-existent support).*

2. *When does heart-base count as* ***prenascence*** *vs* ***co-arising****?*

   ***Key:*** *Not prenascence at rebirth (it* ***co-arises****); from the* ***first bhavaṅga*** *onward it is* ***prenascence*** *for mind-moments.*

***Scenario Case (1) — "The 3pm Snack Moment"***

*You see a cookie tray at the office. Last night you planned "no sugar." Identify: (a)* ***Object Decisive Support*** *(the tray's shine?), (b)* ***Natural Decisive Support*** *(the plan), (c) any* ***Proximity-Decisive*** *link (from seeing → resolve), (d)* ***Prenascence*** *(eye-base/object), (e)* ***Postnascence*** *(later cittas supporting body-matter as you walk away). Score for clean placement and correct modes.*

***Micro-Log (1) — 60–90s***

*Template: "3pm:* ***Object () → Proximity-Decisive from last moment to resolve ()****.* ***Natural Upanissaya*** *from (plan/sleep/faith).* ***Prenascence*** *tagged (base/object).* ***Postnascence*** *noted (later mind upholding body while exiting)."*

***Quick Quiz (5)***

1. *Which upanissaya type is a* ***weighty object****? →* ***Object Decisive Support****.*

2. *Which one is* ***identical in states*** *to proximity but differs in* ***force****? →* ***Proximity Decisive Support****.*

3. *Give two examples of* ***pakatūpanissaya*** *from everyday life. → e.g., good sleep, pre-commitment plan.*

4. *Does heart-base serve as **prenascence** at rebirth-linking? → **No**, it co-arises then becomes prenascence starting with first **bhavaṅga**.*

5. ***Postnascence** runs from _____ to _____. → **later mind** → **earlier-arisen body-matter**.*

### *Takeaway Box*

- ***Upanissaya = big shove** (object / proximity / natural). Place it **before** ordinary support and **apart** from predominance.*

- ***Purejāta** = support that's **already there**; **Pacchājāta** = **later-born** mind upholding **present** body-matter.*

- *Tie it to life: "**Last night's plan** decisively supports **today's restraint**."*

### *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each; Pāli in italics)***

1. ***P7-7.1 The Big Shove & the Timeline** — See Diagram Hook above. Purpose: fix type vs. timing distinctions at a glance.*

2. ***P7-7.2 Upanissaya Triptych** — Panels: Object / Proximity-Decisive / Natural with one live example each (banner, just-ceased scan, last-night plan). Purpose: fast identification drill.*

3. ***P7-7.3 Prenascence vs Postnascence Rails** — Upper rail: base & object prenascence; lower arrows: postnascence mind→body. Purpose: time-stagger clarity.*

### *Tables*

- ***T7-7.A The Three Upanissaya** — Columns: Type | Definition | Typical cue | Everyday example.*

***T7-7.A — The Three Upanissaya***

| *Type* | *Definition* | *Typical cue* | *Everyday example* |
|---|---|---|---|
| *Pakatūpanissaya (natural decisive support)* | *A broad, background "climate" that decisively favors certain outcomes by long habit, view,* | *"Default gravity" toward a familiar way of reacting.* | *Months of morning sitting make it easy to sit when the alarm rings; the* |

| | | | |
|---|---|---|---|
| | *or environment. Not moment-specific.* | | *practice climate nudges the choice.* |
| *Ārammaṇūpanissaya (object decisive support)* | *An object's salience or meaning tips the mind beyond ordinary support. The object itself is the decider.* | *Vivid subject line, striking image, emotionally loaded name.* | *"Grades released" in the inbox instantly locks attention and spools planning thoughts.* |
| *Anantarūpanissaya (proximate decisive support)* | *The immediately preceding mind-moment is not just adjacent; it's a cogent reason for the next.* | *Smooth, "of course this follows" feel after a wholesome or unwholesome push.* | *A kind reading of a message inclines the next moment to draft a warm reply without forcing it.* |

***T7-7.B Prenascence Subtypes*** *— Columns: Subtype | What supports what | Example | Note.*

***T7-7.B — Prenascence (Purejāta) Subtypes***

| ***Subtype*** | ***What supports what*** | ***Example*** | ***Note*** |
|---|---|---|---|
| *Base-prenascence (indriya/vatthu-purejāta)* | *A previously arisen physical base supports later consciousness taking that base.* | *Eye-base already present supports arising of eye-consciousness during reading.* | *Classic door logic: the base must exist before the door-consciousness can occur.* |
| *Object-prenascence (ārammaṇa-purejāta)* | *A previously arisen object supports later consciousness that takes it.* | *The email's letters exist before the seeing that takes them as object.* | *Distinct from object-upanissaya: here the timing is "object earlier," not necessarily "object decisive."* |
| *Body-context prenascence (material setting)* | *Earlier-born body/material conditions support subsequent mental events.* | *A stable sitting posture, already set, supports the attention that follows.* | *Still purejāta: material arose first and later sustains mentality; not a dominance relation.* |

***T7-7.C Postnascence Map*** *— Columns: Conditioning (later) | Conditioned (earlier body-matter) | Phase | Example.*

***T7-7.C — Postnascence (Pacchājāta) Map***

| ***Conditioning (later mentality)*** | ***Conditioned (earlier body-matter)*** | ***Phase*** | ***Example*** |
|---|---|---|---|
| *Steady mindfulness on the task (sati)* | *Earlier-born posture and hand-steadiness* | *Maintenance* | *Focused reading keeps shoulders lifted and grip light rather than collapsing.* |
| *Joyful wholesome consciousness (kusala citta with gladness)* | *Facial tone and breath pattern already present* | *Enhancement* | *Good-news email brightens the face and smooths the breath that was already ongoing.* |
| *Agitated worry (domanassa-sahagata citta)* | *Neck/shoulder tension already there* | *Deterioration/strain* | *Rumination tightens pre-existing stiffness; the mind "leans on" and worsens it.* |
| *Collected attention (ekaggatā)* | *Heart-rate rhythm and sitting stability* | *Stabilization* | *Calm composing steadies the earlier bodily wobble into a more even stance.* |
| *Intention to relax (cetanā guiding release)* | *Jaw/forehead musculature already tensed* | *Regulation* | *Consciously easing the jaw softens the prior tension while drafting a response.* |
| *Investigative clarity (vīmaṃsā-balā)* | *Eye-blink and screen-glare accommodation* | *Fine-tuning* | *Careful checking slows blinking and adjusts gaze to reduce strain that was already there.* |

*These fit  Abhidhamma map: upanissaya's three types for "decisive support," purejāta for "earlier-born material sustaining later mind," and pacchājāta for "later-born mind maintaining earlier matter." No dominance sneaks in where it doesn't belong.*

## *Answer Keys*

***True/False:*** *1 F; 2 T; 3 T; 4 F; 5 T; 6 T; 7 T; 8 F; 9 T; 10 F.*

***Fill-ins:*** *(1) upanissaya; (2) ārammaṇūpanissaya; (3) anantarūpanissaya; (4) pakatūpanissaya; (5) purejāta; (6) pacchājāta; (7) base-prenascence; (8) object-prenascence; (9) heart-base; (10) predominance.*

***Matching:*** *As keyed in the item with citations.*

***Diagram / Short Answers / Scenario / Micro-Log / Quick Quiz:*** *Accept responses that align with definitions and the cited timing relations.*

# *Ch. 8 — Repetition (Āsevana), Kamma, Result (Vipāka)*

### *Orientation (why this matters; 3–6 lines)*

*When you feel the tug of "just one more scroll," three Paṭṭhāna relations often underlie the moment: āsevana-paccaya (repetition), kamma-paccaya (volition as condition), and vipāka-paccaya (result as condition). Getting these right prevents a common mix-up: treating results as if they were fresh choices, or treating choices as if they were inevitable results. The Compendium of Conditionality explains that conditional analysis always tracks three factors—conditioning dhamma, conditioned dhamma, and the conditioning mode—across the twenty-four relations. Here we train that lens live, on your phone, in your inbox, and in meetings.*

### *Diagram Hook (what to draw/see; 1 compact caption)*

***Caption:*** *"From ping → lean: map āsevana (javana strength), kamma (cetanā), vipāka (resultant) in one glance."*

*(Sketch: a left-to-right strip of one cognitive process: eye/ear-door → adverting → sense-consciousness → receiving → investigating → determining → **7×** javana → (optional) registration. Overlays: ① āsevana arrow across the run of javana moments; ② kamma label on cetanā within each javana; ③ vipāka label on resultant cittas and material groups born of kamma.)*

*Source notes: Javana typically "runs" multiple times; when repetition is lacking, javana is weak, and in ordinary sense-sphere processes it runs six–seven times (fewer at death). "Repetition condition" explicitly means the later javana gains strength from the earlier ones.*

### *Doctrinal Core (precise Abhidhamma explanation tied to sources)*

- ***The three factors in every conditional read****: (1) paccaya-dhamma (conditioning state), (2) paccayuppanna-dhamma (conditioned state), (3) paccaya-satti (conditioning mode)—the twenty-four relations specify "how" the first supports the second.*

- ***Āsevana-paccaya (Repetition)****: In a javana sequence, each subsequent javana gains strength by repetition from the immediately preceding one; this is āsevana. Exceptions: supramundane path/fruition, and certain mastery cases, do not rely on prior strengthening. Practically: repetition makes "the groove." When repetition is weak (first jhāna process, or special attainments), javana is naturally fewer/softer*

- ***Kamma-paccaya (Kamma as condition)****: Cetanā (volition) is kamma—"the builders" in dependent arising—and in Paṭṭhāna it functions as a condition in two ways: (i)* ***conascent*** *volition conditions its conascent mind-and-matter; (ii)* ***asynchronous*** *volition (from a previous moment or life) conditions mind-and-matter born of kamma.*

- ***Vipāka-paccaya (Result as condition)****: Resultant aggregates (vipāka) condition one another (and conascent materiality) "by way of result." Result supports, but does not "decide." It is passive/quiescent as a mode of conditioning.*

- ***Guardrails***

    - *Don't confuse āsevana (strengthening through immediate succession) with habituation across minutes/hours. Āsevana is moment-to-moment inside one cognitive process.*

    - *Don't swap kamma and vipāka: cetanā chooses (builder), vipāka bears (result). The Manual's DO section explicitly classifies volitions as the kammic formations.*

***Modern, real-life mapping***

- *Notification loop: ping (object) → ear-consciousness (vipāka) → determining → javana run where cetanā intends "open app" (kamma-paccaya) → repetition of javana doubles down (āsevana) → you find yourself already scrolling.*

- *Clean break: same ping and first moments (vipāka), but cetanā aims "ignore & breathe"—new kamma interrupts the run; repetition diminishes; loop ends.*

- *Meeting entry: first seconds co-arising factors (conascence) set tone; later, a remembered intention from last night (asynchronous kamma) decisively supports today's restraint.*

*(Source cues: A-Comprehensive-Manual-of-Abhidhamma, Ch. IV on vīthi patterns and javana counts; Ch. VIII on the 24 paccaya and definitions; āsevana clarification.)*

***Practice Section (guided drills; 5–12 mins; classroom + solo)***

***Classroom (7–8 mins)***

1. ***One-strip annotate (3 mins).*** *Teacher projects a vīthi strip. Learners label: object → adverting → sense-citta → receiving → investigating → determining → javana ×7 → (optional) registration. Add three colored overlays: āsevana, kamma (cetanā), vipāka.*
   *– Check: Which parts are results? Which are choices? (Answer key uses labels from above*

*sources.)*

2. ***Ping drill (4–5 mins).*** *Play a tone every 20–30s. After each ping, learners privately write one line: "Object was ___ (vipāka). I noticed cetanā doing ___ (kamma). Repetition felt ___ (āsevana up/down)." Share one example.*

***Solo (5–10 mins)***

- ***Inbox micro-lab (5 mins).*** *Open email, glance at a subject line, then pause. Name out loud: "Seeing (vipāka)… intending to open (kamma)… is repetition rising?" If yes, take one breath and let repetition drop.*
- ***Scroll split-test (5 mins).*** *Two pings: for the first, follow the urge for 10s; for the second, do one breath instead. Compare feel of āsevana.*

## *Assessment Pack*

***A) True/False (10)***

1. *Āsevana refers to strengthening across a single javana run.* ***T***
2. *Path consciousness relies on āsevana to gain strength.* ***F***
3. *Cetanā is kamma in Abhidhamma analysis.* ***T***
4. *Result condition (vipāka-paccaya) is an active deciding force.* ***F***
5. *Ordinary sense-sphere javana usually runs 6–7 times.* ***T***
6. *A weak javana run can occur when repetition is lacking.* ***T***
7. *Asynchronous kamma can condition present mind-and-matter.* ***T***
8. *Āsevana is the same as habit over days and weeks.* ***F***
9. *Resultants can condition conascent material phenomena.* ***T***
10. *Every ping is kamma.* ***F*** *(first sense-cognitions are vipāka).*

***B) Fill-in-the-blanks (10)***

*(Word bank: āsevana, javana, cetanā, kamma, vipāka, conascent, asynchronous, registration, object, determining)*

1. *In a javana sequence, strength increases by _____. →* ***āsevana***

2. *In Abhidhamma, _____ is kamma. →* ***cetanā***

3. *Result condition is called _____. →* ***vipāka***

4. *Volition conditions its co-arising states as _____ kamma. →* ***conascent***

5. *Past volition supports present states as _____ kamma. →* ***asynchronous***

6. *The active run in a process is called _____. →* ***javana***

7. *Sense-door contact begins with a _____ meeting a base. →* ***object***

8. *Before javana, the mind performs _____ of the object. →* ***determining***

9. *After javana, if the object is clear/great, _____ can occur. →* ***registration***

10. *Treating results as choices confuses _____ with kamma. →* ***vipāka***

***C) Matching (10)***

*Match left (1–10) to right (A–J).*

1. *Āsevana → A. Strengthening of later javana by earlier ones*

2. *Cetanā → B. Volition; kamma*

3. *Vipāka → C. Passive result conditioning*

4. *Conascent kamma → D. Cetanā conditioning co-arising mind-and-matter*

5. *Asynchronous kamma → E. Past cetanā conditioning present mind-and-matter*

6. *Javana ×7 → F. Ordinary sense-sphere run length*

7. *Weak javana (beginner) → G. Occurs when repetition is lacking*

8. *Registration → H. Post-javana resultants for clear/great objects*

9. *Three factors → I. Conditioner, conditioned, conditioning mode*

10. *Conditionality method → J. The twenty-four paccaya linking dhammas*

***Key:*** *1-A, 2-B, 3-C, 4-D, 5-E, 6-F, 7-G, 8-H, 9-I, 10-J.*

***D) Label-the-diagram (1)***

*Provide a vīthi strip with seven javana slots.* ***Task:*** *Label: object, adverting, sense-citta, receiving, investigating, determining, javana ×7 (mark 1→7), registration. Draw arrows for (i) āsevana across javana, (ii) cetanā within each javana, (iii) vipāka labels on resultants.*

***Expected labels:*** *as above; arrow for āsevana; circles around cetanā; "vipāka" tags on sense-citta/registration.*

***E) Short Answer (2)***

1. *In one sentence, explain why vipāka-paccaya cannot "decide" your next action.*
   ***Expected:*** *It is a passive resultant mode that conditions conascent states/materiality without being a fresh cetanā (choice).*

2. *How does āsevana differ from building a habit across a week?*
   ***Expected:*** *Āsevana is immediate strengthening within one javana run; habits are cross-process tendencies over time.*

***F) Scenario Case (1)***

***"One more scroll" vs. "clean break."***

- *Episode A: Ping → pleasure (vipāka) → determining → javana intends "open app" (kamma) → āsevana ramps → 90s gone.*

- *Episode B: Ping → pleasure (vipāka) → determining → javana intends "one breath" (kamma) → āsevana drops → back to work.*
  ***Question:*** *Identify paccaya-dhamma, paccayuppanna-dhamma, and paccaya-satti in each episode's turning point.*
  ***Expected:*** *Conditioner = cetanā in javana; Conditioned = co-arising mind-states and body acts; Mode = kamma-paccaya; plus āsevana presence/absence as conditioning mode for later javana*

*frames.*

***G) Micro-log (1, 60–90s)***

*"Door __ (eye/ear/mind). Feeling ___ (pleasant/neutral/unpleasant) = vipāka. I see cetanā choosing ___. Repetition: up / down. Outcome: __."*

***H) Quick Quiz (5)***

1. *Which relation best explains why the **second** impulse to click is stronger than the first in one process? → **Āsevana***

2. *Name the conditioner when remembering a pre-commitment stops you mid-scroll. → **Asynchronous kamma (past cetanā)***

3. *Is "the ping" kamma or vipāka? → **Vipāka***

4. *What are the three read-factors you must name in any conditional analysis? → **Conditioner, conditioned, conditioning mode***

5. *Ordinary sense-sphere javana: how many times does it usually run? → **6–7***

## *Takeaway Box (1–3 bullets)*

- *Āsevana explains the surge inside a single javana run; don't confuse it with long-term habit.*
- *Kamma = cetanā; vipāka = results. Keep builder vs. payload clear in practice and speech.*
- *Every conditional read: name the conditioner, the conditioned, and the conditioning mode—then act at the builder.*

## *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay per plate; high contrast; Pāli in italics)***

1. ***Plate 8.1 — The Javana Run and Āsevana**: Seven slots with overlay arrow showing strengthening; learning goal: see where momentum stacks.*

2. ***Plate 8.2 — Kamma vs. Vipāka at a Ping****: Split panel: left "builder" (cetanā), right "resultant"; goal: keep roles distinct.*

3. ***Plate 8.3 — Conascent vs. Asynchronous Kamma****: Two timelines; goal: spot same-moment vs. prior-moment support.*

4. ***Plate 8.4 — Three Factors Scanner****: Conditioner → Mode → Conditioned template; goal: enforce Paṭṭhāna grammar.*

***Tables***

1. ***Table 8.A — Javana Counts by Context*** *(Ordinary SS, weak process (death), supramundane/path cases; columns: context, typical count, reason).*

## *Table 8.A — Javana Counts by Context*

| *Context* | *Typical count* | *Reason* |
|---|---|---|
| *Ordinary sense-sphere (five-door or mind-door)* | *7* | *Standard cognitive series: determining → 7 javana → (0–2) registration. Stronger objects stay at 7; registration varies with clarity.* |
| *Weak/near-death process* | *1–3 (then cuti)* | *In death-proximate streams the run is curtailed by the death-sign and the final cuti citta. The last citta is not a javana.* |
| *Supramundane/path cases* | *1 (path) → 2–3 (fruition)* | *Path consciousness occurs once per attainment; it's followed immediately by 2–3 fruition moments, then reviewing as applicable.* |

***Table 8.B — Modes in this Chapter*** *(Relation, Pāli, What it does, Modern cue).*

***Table 8.B — Modes in this Chapter***

| *Relation* | *Pāli* | *What it does* | *Modern cue* |
|---|---|---|---|
| *Object* | *Ārammaṇa-paccaya* | *The taken object sustains consciousness as its content.* | *Red badge or "ping" pulls attention.* |

| | | | |
|---|---|---|---|
| *Predominance* | *Adhipati-paccaya* | *A leading factor (zeal, energy, attention, inquiry) takes charge to produce the effect.* | *A hard "ship by 5 pm" resolve steers the stream.* |
| *Proximity* | *Anantara / Samanantara* | *Just-ceased mind enables the next with no interval.* | *Domino effect from "see" → "receive" → "investigate."* |
| *Repetition* | *Āsevana-paccaya* | *Each javana strengthens the next in the same run.* | *Scroll momentum gets easier each swipe.* |
| *Decisive-support* | *Upanissaya-paccaya (pakatū/ārammaṇa/anantaru)* | *A powerful support tips occurrence beyond ordinary help.* | *"Grades released" subject line locks the mind.* |
| *Proximate decisive-support* | *Anantarūpanissaya* | *The immediately previous citta is not just adjacent, it's the cogent reason for the next.* | *A kind reading inclines a kind reply.* |
| *Prenascence* | *Purejāta-paccaya* | *Earlier-born base/object supports later consciousness.* | *Eye-base and text exist before the seeing moment.* |
| *Postnascence* | *Pacchājāta-paccaya* | *Later-born mentality maintains earlier body-matter.* | *Focus keeps posture upright instead of slumping.* |
| *Conascence* | *Sahajāta-paccaya* | *Co-arising mental factors support one another in one moment.* | *In a single "seeing," attention, feeling, perception light up together.* |
| *Mutuality* | *Aññamaññña-paccaya* | *Those co-arisen factors reciprocally stabilize each other.* | *Tripod logic: pull one leg and the moment wobbles.* |
| *Presence / Non-disappearance* | *Atthi / Avigata-paccaya* | *Mere presence or continued presence sustains another.* | *Wi-Fi is on, so apps keep working.* |
| *Result* | *Vipāka-paccaya* | *A resultant mind quietly supports its associated factors and relevant materiality.* | *Passive "just seeing/hearing" that still carries the set.* |

***Table 8.C — Conditioner–Conditioned–Mode Triage*** *(Rows: five everyday episodes; columns: conditioner, conditioned, mode).*

***Table 8.C — Conditioner–Conditioned–Mode Triage***

| ***Episode*** | ***Conditioner*** | ***Conditioned*** | ***Mode*** |
|---|---|---|---|
| *Phone ping → attention snaps* | *The sound as object* | *Adverting/hearing* | *Object (ārammaṇa)* |
| *Pleasant taste → wanting* | *Feeling (pleasant)* | *Craving* | *Decisive-support (upanissaya)* |
| *"Thanks for your help" → warm reply* | *Preceding wholesome citta* | *Next wholesome citta in drafting* | *Proximate decisive-support (anantarūpanissaya)* |
| *Eye catch → receive → investigate* | *Just-ceased citta* | *Next citta in the door series* | *Proximity (anantara/samanantara)* |
| *Reading steadily → posture stays upright* | *Later mental focus* | *Earlier-born body posture* | *Postnascence (pacchājāta)* |

## *Answer Keys (for all assessments)*

***True/False****: 1 T; 2 F; 3 T; 4 F; 5 T; 6 T; 7 T; 8 F; 9 T; 10 F.*

***Fill-in-the-blanks****: 1 āsevana; 2 cetanā; 3 vipāka; 4 conascent; 5 asynchronous; 6 javana; 7 object; 8 determining; 9 registration; 10 vipāka.*

***Matching****: 1-A; 2-B; 3-C; 4-D; 5-E; 6-F; 7-G; 8-H; 9-I; 10-J (see sources above).*

***Label-the-diagram****: Correct when (a) seven javana boxes numbered; (b) āsevana arrow spans 1→7; (c) cetanā marked inside each javana; (d) "vipāka" tagged on sense-citta/registration; references: javana procedure; āsevana definition; registration rule.*

***Short Answers****:*

1. *Vipāka is a result mode; it conditions conascent states/materiality without being a new volition.*

2. *Āsevana = intra-process strengthening; habit = cross-process tendency.*

***Scenario Case****:*

- *Episode A turning point: Conditioner = cetanā intending "open app"; Conditioned = co-arising factors and motor prep; Mode = kamma-paccaya (+ āsevana drives later javana).*

- *Episode B turning point: Conditioner = cetanā intending "one breath"; Conditioned = co-arising restraint factors; Mode = kamma-paccaya; āsevana attenuated.*

***Quick Quiz**: 1 Āsevana; 2 Asynchronous kamma; 3 Vipāka; 4 Conditioner/Conditioned/Mode; 5 6–7.*

***Cross-tie***

- ***Vol. 1 (Cittas & Cetasikas):** locate cetanā inside javana.*

- ***Vol. 3 (Vibhaṅga):** keep object/door/base grammar tight as you analyze.*

- ***Vol. 7 flow:** next chapters will add presence/absence and decisive support, extending this live-time grammar.*

*(Source summary used above: A-Comprehensive-Manual-of-Abhidhamma — Ch. VIII "Compendium of Conditionality" (three-factor method); āsevana mechanics and exceptions; kamma/vipāka conditioners within "Mind for Mind-and-Matter"; javana counts & weakness; cetanā = kamma in DO mapping.)*

## *Ch. 10 — Jhāna (17) & Path (18)*

### *Orientation*

*Two powerful "quality boosters" in the Paṭṭhāna are **Jhāna condition** and **Path condition**. When jhāna factors are present, they **condition** their associated states—steadying attention and brightening clarity; when **path factors** (like right view, right mindfulness, right effort) are present, they **condition** co-arisen states in a way that weakens defilements and inclines to skilful response. Both are explicitly listed among the twenty-four paccaya and operate as "this factor supports its whole team right now."*

### *Diagram Hook*

***Caption:** "Deep-work minute: stack jhāna factors; tense call: drop in one path cue."*
*Sketch two mini-panels: (A) **Micro-jhāna** during deep work—overlay five familiar supports (e.g., vitakka, vicāra, pīti, sukha, ekaggatā) on a writing task to show **Jhāna-condition** → **associated clarity**. (B) **Path cue in conflict**—overlay "Right Mindfulness / Right Effort" as **Path-condition** → **defilement-weakening** for the next sentence you speak. (Jhāna and Path are conditioning modes for the present, associated states.)*

### *Doctrinal Core*

- ***Three factors, always:*** *name (1)* ***conditioning states****, (2)* ***conditioned states****, (3) the* ***conditioning mode*** *(jhāna or path)—that's the Paṭṭhāna grammar.*

- ***Jhāna condition (17)****: When jhāna factors are present, they* ***condition*** *the associated citta–cetasika set "by way of jhāna," stabilizing attention and sharpening the moment. (Manual: jhāna listed as one of the conditioning relations.)*

- ***Path condition (18)****: Likewise,* ***path factors*** *condition co-arisen states "by way of path," giving the moment a liberative tilt—defilements are weakened as skilful factors exert control. (Manual: magga listed as a conditioning relation.)*

- ***Don't mix with…***
    - ***Predominance (adhipati)****: a ruler (striking object or the four predominants) dominates; jhāna/path are* ***quality conditions*** *of the team, not a takeover.*
    - ***Faculty (indriya)****: a controlling power in its domain; different lens than path (though they often co-operate).*

***Daily-life mapping***

- ***Micro-jhāna in deep work:*** *You set a 10-minute writing sprint. Vitakka/vicāra tack and keep the mind on the paragraph; pīti/sukha give ease; ekaggatā holds one-pointedness →* ***conditioning mode = Jhāna****;* ***conditioned*** *= the whole associated set (attention, energy, mindfulness) that now runs steadier.*

- ***Path cue in a tense call:*** *Right now you plant* ***Right Mindfulness*** *and* ***Right Effort*** *before speaking; those path factors condition patience and non-ill-will co-arising with the speech impulse →* ***mode = Path****; tone softens, defilements weaken.*

***Practice Section (5–12 mins)***

***Classroom (6–7 mins)***

1. ***One-breath triads (deep work):*** *"Vitakka–vicāra–ekaggatā (conditioning) → associated clarity (conditioned)* ***by way of jhāna****." (One sentence; no story.)*

2. ***Path ping (tense call):*** *"Right mindfulness & right effort (conditioning) → restraint & wise speech supports (conditioned)* ***by way of path****."*

***Solo (4–5 mins)***

*3) **Two toggles card:** For your next focused minute, name one jhāna factor you'll emphasize; for your next difficult message, name one **path** factor you'll insert before replying. Write the two triads.*

## *Assessment Pack*

***True/False (10)***

1. *Jhāna condition means jhāna factors condition associated states in the present moment.* ***T.***

2. *Path condition means path factors condition associated states.* ***T.***

3. *Predominance and jhāna condition are the same.* ***F****—predominance is a "ruler"; jhāna is a quality-condition.*

4. *Path condition inherently requires a striking object.* ***F.***

5. *You must always name conditioning, conditioned, and mode.* ***T.***

6. *Faculty condition is identical to path condition.* ***F****—different relations.*

7. *Jhāna condition only applies in formal meditation, not at work.* ***F****—it's a mode of present factors; application is broader.*

8. *Path condition weakens defilements by supporting wholesome co-arisen states.* ***T.***

9. *If a headline seizes attention, that's best read under path condition.* ***F****—that's predominance.*

10. *The Paṭṭhāna lists both jhāna and path among the twenty-four conditions.* ***T.***

***Fill-in-the-Blanks (10)***

*Word bank:* ***jhāna, path, associated states, present moment, predominance, mindfulness, effort, one-pointedness, conditioning force, triad***

1. *_____ condition stabilizes clarity via collectedness factors. →* ***jhāna****.*

2. *_____ condition supports defilement-weakening. →* ***path****.*

3. *Both modes act on _____ in the _____. →* ***associated states; present moment****.*

*4. Don't confuse either with _____. → **predominance**.*

*5. Right _____ and right _____ are quick path cues. → **mindfulness; effort**.*

*6. _____ is the focusing support often felt in deep work. → **one-pointedness** (ekaggatā).*

*7. The _____ is what links conditioner to conditioned. → **conditioning force**.*

*8. Always state your _____: conditioning → conditioned → mode. → **triad**.*

*9. Jhāna factors can be applied as "micro-skills" during _____ work. → **deep**.*

*10. Path factors are read as conditioners, not as _____ objects. → **striking**.*

***Matching (10)***

*A — Terms*

*1. Jhāna condition*

*2. Path condition*

*3. Predominance*

*4. Right Mindfulness*

*5. Right Effort*

*6. One-pointedness (ekaggatā)*

*7. Conditioning force*

*8. Associated states*

*9. Present-moment mode*

*10. Three-factor read*

*B — Definitions/Cues*

*a) Mode linking conditioner to conditioned*

*b) Quality-boost via collectedness factors*

*c) Quality-boost via path factors*

*d) "Ruler" by object or four predominants*

*e) Path cue to hold the object steadily*

*f) Path cue to lift/guard wholesome states*

*g) The citta–cetasika "team" being supported*

*h) These modes operate with conascent factors*

*i) State it as conditioning → conditioned → mode*

*j) The focusing factor within the jhāna family*

***Key:*** *1-b ; 2-c ; 3-d ; 4-e ; 5-f ; 6-j ; 7-a ; 8-g; 9-h ; 10-i .*

***Label-the-Diagram (1)***

*On the two-panel sketch, tag (A)* ***Jhāna condition*** *arrows from vitakka/vicāra/ekaggatā to the "associated clarity" box; (B)* ***Path condition*** *arrows from "Right Mindfulness/Right Effort" to "restraint & wise speech."*

***Answer:*** *A = Jhāna mode on present, associated states; B = Path mode on present, associated states.*

***Short Answer (2)***

1. *In one sentence, distinguish jhāna condition from predominance.*

   ***Key:*** *Jhāna conditions by collectedness-factors stabilizing associated states; predominance is a distinct "ruling" force (object or four predominants) that dominates the moment.*

2. *Give a one-line* ***path*** *read for "I'm about to snap in a call."*

   ***Key:*** *"Right mindfulness & effort (conditioning) → patience & clear speech supports (conditioned)* ***by way of path****."*

***Scenario Case (1) — "Deep Work + Tense Call"***

- ***Part A (5 min focus):*** *Write one paragraph while stacking vitakka/vicāra/ekaggatā; state the triad as a jhāna read.*

- ***Part B (90-sec call):*** *Before replying, insert Right Mindfulness + Right Effort; state the triad as a* ***path*** *read.*

  ***Rubric:*** *correct three-factor statements; correct assignment of modes; no confusion with predominance.*

***Micro-Log (1 — 60–90s)***

*"Deep work: emphasized ___ (vitakka/vicāra/ekaggatā) → clarity rose (**Jhāna**).*
*Tense call: dropped in Right ___ / Right ___ → tone softened (**Path**)."*

***Quick Quiz (5)***

1. *Which paccaya best describes collectedness supporting clarity? → **Jhāna condition.***

2. *Which best describes mindfulness & effort stabilizing speech? → **Path condition.***

3. *Is a shouting headline jhāna or **predominance**? → **Predominance.***

4. *What three items must your read name? → **Conditioning, conditioned, mode.***

5. *Do these modes act on present associated states? → **Yes.***

### *Takeaway Box*

- ***Jhāna** conditions clarity by collectedness; **Path** conditions virtue-in-action by wholesome factors.*

- *Diagnose precisely: name **conditioning** → **conditioned** → **mode**, and don't confuse with **predominance**.*

### *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each)***

1. ***P7-10.1 Micro-Jhāna for Deep Work** — Vitakka/vicāra/pīti/sukha/ekaggatā → "associated clarity." Purpose: see jhāna as a conditioning mode, not just a retreat word.*

2. ***P7-10.2 Path Cue in a Tense Call** — Right Mindfulness/Effort → "restraint & wise speech." Purpose: path as present-moment conditioner.*

3. ***P7-10.3 Don't-Confuse Panel** — Jhāna vs Path vs Predominance (definitions + icons). Purpose: clean diagnostics.*

***Tables***

- ***T7-10.A Modes & Teams** — Columns: Mode (jhāna/path) | What conditions | One-line force | Daily cue.*

***T7-10.A — Modes & Teams***

| ***Mode (jhāna/path)*** | ***What conditions*** | ***One-line force*** | ***Daily cue*** |
|---|---|---|---|
| ***Jhāna-paccaya*** *(absorption mode)* | *The jhāna factors (vitakka, vicāra, pīti, sukha, ekaggatā) condition their associated mental states (and relevant materiality) in the same moment.* | *Deep fixation amplifies the whole co-arising team and shuts out noise.* | *"Deep work" block where focus tightens and distractions fall away.* |
| ***Magga-paccaya*** *(path mode)* | *The path factors (eightfold) condition associated states toward abandoning unwholesome tendencies and realizing their opposites.* | *Right view + the rest pull the stream toward letting go and seeing clearly.* | *You spot craving mid-email and choose the clean response instead of the spicy one.* |

***T7-10.B Three-Factor Sentence Bank*** *— Episodes (deep work, tense call, inbox reply) × Conditioner | Mode | Conditioned.*

***T7-10.B — Three-Factor Sentence Bank (episodes × conditioner | mode | conditioned)***

| ***Episode*** | ***Conditioner*** | ***Mode*** | ***Conditioned*** |
|---|---|---|---|
| ***Deep work*** | *Strong, stable attention with applied and sustained thought (vitakka, vicāra)* | ***Jhāna-paccaya*** | *The rest of the jhāna set (pīti, sukha, ekaggatā) and associated wholesome states stabilize together* |
| *Deep work* | *Prior wholesome impulses still warm in the stream* | ***Āsevana*** *(repetition)* | *Next wholesome impulsion moments gain efficiency* |
| *Deep work* | *"Finish this chapter now" resolve* | ***Adhipati*** *(predominance)* | *Task-aligned intentions and actions take the lead* |
| ***Tense call*** | *Harsh tone as the taken object* | ***Ārammaṇa*** *(object)* | *Door-born consciousness + immediate evaluation on that content* |
| *Tense call* | *You bring mindfulness and right view online* | ***Magga-paccaya*** | *Aversion weakens; speech intention re-aligns to factual, calm reply* |

| | | | |
|---|---|---|---|
| *Tense call* | *First flare of irritation* | ***Anantarūpanissaya** (proximate decisive support)* | *A second, stronger flare unless intercepted* |
| ***Inbox reply*** | *"Grades released / Final notice" subject line* | ***Ārammaṇūpanissaya** (object-decisive support)* | *Fast adverting and planning thoughts spool up* |
| *Inbox reply* | *Eye-base and text already present* | ***Purejāta** (prenascence)* | *Eye-door consciousness arises to that object* |
| *Inbox reply* | *Warm appreciation from earlier message* | ***Anantarūpanissaya*** | *Friendly drafting flows naturally into a kind closing* |

*Short version for teaching: jhāna mode = "same-moment team boost." Path mode = "steer the stream toward release." Everything else you already drilled: object grabs, proximity hands off, repetition snowballs, decisive-support tips.*

### *Answer Keys*

***True/False:*** *1 T; 2 T; 3 F; 4 F; 5 T; 6 F; 7 F; 8 T; 9 F; 10 T.*

***Fill-ins:*** *(1) jhāna; (2) path; (3) associated states; present moment; (4) predominance; (5) mindfulness; effort; (6) one-pointedness; (7) conditioning force; (8) triad; (9) deep; (10) striking.*

***Matching:*** *As keyed above with citations.*

***Label-the-Diagram / Short Answers / Scenario / Micro-Log / Quick Quiz:*** *Accept responses that apply the mode correctly to present, associated states and cleanly separate from predominance.*

## *Ch. 11 — Association & Dissociation (19–20)*

### *Orientation*

*Two neighboring Paṭṭhāna relations explain **what can work together in the same instant** and **what conditions across the mind–body boundary**. **Association** (sampayutta-paccaya, #19) says mental states that share **one object, one base, and the same moment** condition each other. **Dissociation** (vippayutta-paccaya, #20) says **different-type** dhammas—mind with matter, or matter with mind—condition each other **without mixing**. We'll use the classic "**water & oil**" contrast (don't mix) versus "**water & milk**" (blend) to keep the lines clean, add rebirth-linking examples, and thread in the earlier **prenascence/postnascence** timing supports.*

### *Diagram Hook*

***Caption:*** *"Posture (rupa) steadies attention (nama) without mixing."*

*Draw two stacked panels:*

***Panel A (Association):*** *one citta with its conascent cetasikas sharing base/object—ring them as*

*"Associated (same moment, same base)."*

***Panel B (Dissociation):*** *back arrow from* ***body posture*** *(rupa) to "steady attention" (nama) labeled* ***Dissociation****; beneath, thin rails for* ***prenascence*** *(base already there) and* ***postnascence*** *(later mind sustaining earlier body).*

### *Doctrinal Core*

- ***Association (sampayutta)****: Associated mental states (****citta + cetasikas****) share* ***object, base, and instant****; they condition one another "by association"—a coherence relation distinct from conascence/mutuality/support (which say how they help).*
  *Everyday cue: in the instant you register "I'm speaking now,"* ***attention, feeling, contact, intention*** *are* ***associated****—same object/base/moment.*

- ***Dissociation (vippayutta)****: Mind and matter* ***never mix****; yet each can condition the other "by dissociation": e.g.,* ***body posture*** *(rupa) supports steadier* ***attention*** *(nama), and* ***mind*** *can sustain* ***body*** *processes. This pairs naturally with timing rails you've learned:* ***prenascence*** *(base/object already present) and* ***postnascence*** *(later mind upholding earlier matter).*
  *Everyday cue: you straighten your* ***posture****;* ***alertness*** *steadies—different-type dhammas, no mixing.*

***Rebirth lens (one clean picture)***

- ***At rebirth-linking:*** *the* ***rebirth citta*** *and its* ***cetasikas*** *are* ***associated*** *(same base/object/moment). The* ***heart-base*** *(hadaya-rūpa)* ***co-arises*** *with rebirth citta (therefore not prenascence at that moment); from the* ***first bhavaṅga onward****, the heart-base functions as* ***prenascence support*** *for later cittas—****dissociated*** *foundation beneath mentality.*

***Don't mix the families***

- ***Association ≠ Conascence/Mutuality****: association =* ***cohere*** *(share base/object/time); conascence/mutuality =* ***co-help/reciprocally brace****. Use the right label.*

- ***Dissociation*** *pairs naturally with* ***prenascence/postnascence*** *(time-staggered supports across nama–rupa) but is a* ***distinct*** *relation.*

***Hook (meeting moment):*** *Your* ***body posture*** *supports* ***attention*** *as the meeting starts—****dissociation****; inside the moment of a clear listening citta,* ***feeling–attention–contact*** *are* ***associated****—one base, one object, one instant.*

## *Practice Section (5–12 mins)*

### *Classroom (6–7 min)*

1. ***Ring vs. Bridge:*** *Teacher shows a moment. Students* ***ring*** *the associated team (citta + factors) and draw a* ***bridge*** *from posture → attention labeled* ***Dissociation****. Then add tiny rails for* ***prenascence/postnascence*** *if visible in the vignette.*

2. ***Don't-confuse pop:*** *"Are eye-faculty + attention associated?" → Yes,* ***if*** *they co-arise in one citta; "Is posture associated with attention?" →* ***No—dissociated*** *mind–matter link.*

### *Solo (4–5 min)*

*3)* ***Two-sentence reads:*** *(a) "Associated set = ___, ___, ___." (b) "Dissociated support = ___ (rupa) → ___ (nama), mode = vippayutta; rails: pre/post?".*

## *Assessment Pack*

#### *True/False (10)*

1. *Association requires* ***same moment, same base, same object*** *among mental states.* ***T.***

2. *Dissociation explains conditioning* ***across*** *mind and matter.* ***T.***

3. *Posture and attention are "associated" because they co-operate.* ***F****—they're* ***dissociated*** *types.*

4. *Conascence and association are identical relations.* ***F****—cohere vs. co-help.*

5. *At rebirth, heart-base is prenascence for the rebirth citta.* ***F****—it* ***co-arises*** *at that instant, then becomes prenascence from first* ***bhavaṅga****.*

6. *From the first* ***bhavaṅga****, heart-base is prenascence support for later cittas.* ***T.***

7. *Later cittas can sustain earlier-risen body-matter (postnascence).* ***T.***

8. *Dissociation implies opposition or conflict.* ***F****—it means* ***different-type*** *conditioning, not hostility.*

9. *Associated mental factors must share the* ***same object****.* ***T.***

10. *Association can hold between matter and mind.* ***F****—it's strictly* ***mental–mental****.*

***Fill-in-the-Blanks (10)***

*Word bank:* ***sampayutta, vippayutta, same object, same base, same moment, posture, attention, prenascence, postnascence, heart-base***

1. *Association in Pāli is _____. →* ***sampayutta****.*

2. *Dissociation in Pāli is _____. →* ***vippayutta****.*

3. *Associated states share _____, _____, and _____. →* ***same object; same base; same moment****.*

4. *_____ (rupa) supports _____ (nama) without mixing. →* ***posture; attention****.*

5. *A base existing before citta is _____. →* ***prenascence****.*

6. *Later mind sustaining earlier matter is _____. →* ***postnascence****.*

7. *At rebirth, the _____ co-arises with rebirth citta. →* ***heart-base****.*

8. *Association is a relation among _____ phenomena. →* ***mental****.*

9. *Dissociation relates _____ with _____. →* ***mind; matter****.*

10. *The* ***water & oil*** *image reminds us that dissociated dhammas don't _____. →* ***mix****.*

***Matching (10)***

*A — Terms*

1. *Association (sampayutta)*

2. *Dissociation (vippayutta)*

3. *Same base*

4. *Same object*

5. *Same moment*

*6. Posture → attention*

*7. Heart-base at rebirth*

*8. Heart-base from first bhavaṅga*

*9. Postnascence*

*10. Prenascence*

*B — Definitions/Cues*

*a) Mind ↔ matter conditioning without mixing*
*b) Mental-only coherence relation*
*c) Conascent set must share this location*
*d) Conascent set must share this cognitive target*
*e) Conascent timing requirement*
*f) Example of dissociation support in live practice*
*g) Co-arises (not prenascence) with rebirth citta*
*h) Thereafter functions as base already present*
*i) Later mind supports earlier body-matter*
*j) Base/object already present for later mind*

***Key:*** *1-b ; 2-a ; 3-c ; 4-d ; 5-e ; 6-f; 7-g ; 8-h ; 9-i ; 10-j .*

***Label-the-Diagram (1)***

*On the two panels:*

- *Circle the conascent mental team in Panel A and tag* ***Association*** *(same base/object/moment).*

- *Draw an arrow* ***posture (rupa)*** *→* ***attention (nama)*** *in Panel B and tag* ***Dissociation****; add upper rail "****prenascence*** *(base → later citta)" and lower arrow "****postnascence*** *(later mind → earlier body)."*

  ***Answer:*** *As labeled; association is mental-only; dissociation crosses nama–rupa with timing rails.*

***Short Answer (2)***

1. *In one sentence, distinguish* ***association*** *from* ***conascence****.*

   ***Key:*** *Association says* ***cohere*** *(share base/object/time); conascence says* ***co-help*** *among co-arisen factors—different relations.*

2. *Give a one-line **rebirth** read placing association/dissociation and prenascence.*
   ***Key:** "Rebirth citta + cetasikas are **associated**; **heart-base** co-arises (not prenascence) then, from **first bhavaṅga**, heart-base is **prenascence**—a **dissociated** base for later cittas."*

***Scenario Case (1) — "Standing Briefing"***

*You stand tall to listen better. Write two triads:*

*(a) **Association**: name three conascent mental factors in the listening moment (conditioning → conditioned → **mode = association**).*

*(b) **Dissociation**: posture (conditioning rupa) → steady attention (conditioned nama) → **mode = dissociation**; add rails (prenascence base? postnascence mind→body?). Score for clean separation of relations and correct rails.*

***Micro-Log (1 — 60–90s)***

*"Briefing: **Associated** (contact–feeling–attention) one-moment team. **Dissociated** support: posture → steadier attention. Rails noted: pre/post = __."*

***Quick Quiz (5)***

1. *Which relation is **mental-only**? → **Association (sampayutta).***

2. *Which relation crosses **nama–rupa**? → **Dissociation (vippayutta).***

3. *Name the **three** association requirements. → **Same base, same object, same moment.***

4. *Heart-base is prenascence starting from… → **the first bhavaṅga**.*

5. *Which "rail" captures later mind upholding earlier matter? → **Postnascence.***

***Reflection Ticket (1)***

*Recall a recent meeting. In one sentence each, name (a) an **associated** mental trio you noticed, and (b) a **dissociated** rupa→nama support you can create next time (e.g., posture or breath).*

## *Takeaway Box*

- ***Association** = mental-only **coherence** (same base/object/moment).*

- ***Dissociation** = **cross-type** conditioning (mind ↔ matter) that never mixes—best read with **prenascence/postnascence** rails when timing shows.*

## *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay each; Pāli in italics)***

1. ***P7-11.1 Associated Team (One Moment)*** *— Ring of citta+cetasikas with "same base/object/moment." Purpose: fix association's three requirements.*

2. ***P7-11.2 Water & Oil vs Water & Milk*** *— Left:* ***dissociation*** *(nama–rupa don't mix); Right:* ***association*** *(mental set coheres). Purpose: visual contrast.*

3. ***P7-11.3 Posture → Attention (Rails Added)*** *— Dissociation arrow with* ***prenascence*** *(base → later citta) and* ***postnascence*** *(later mind → earlier body). Purpose: merge type + timing.*

***Tables***

- ***T7-11.A Association vs Conascence vs Mutuality*** *— Columns: Relation | What it asserts | Scope | Example; keep "cohere" vs "co-help" straight.*

***T7-11.A — Association vs Conascence vs Mutuality***

| ***Relation*** | ***What it asserts*** | ***Scope*** | ***Example (keep "cohere" vs "co-help" straight)*** |
|---|---|---|---|
| *Association (sampayutta-paccaya)* | *Mental factors are joined with one consciousness in the same moment; they "cohere" as one set.* | *Same moment, mental-only set with that citta.* | *In a seeing citta, attention, feeling, perception, volition, etc., are associated with that single consciousness; they cohere as a pack.* |
| *Conascence (sahajāta-paccaya)* | *Co-arising support among dhammas that arise together.* | *Same moment; can discuss within mental sets (and in texts also among co-born rūpas).* | *In the exact instant of "hearing," multiple mental factors arise together and support that instant's event.* |
| *Mutuality (aññamaññapaccaya)* | *Those co-arisen dhammas also "co-help" each other reciprocally (tripod logic).* | *Subset of the same moment: emphasizes reciprocal stabilizing, not mere togetherness.* | *Attention, perception, and feeling in one citta mutually steady that moment; pull one leg and the instant wobbles.* |

*Quick teacher cue: "cohere" = association; "co-arise" = conascence; "co-help like a tripod" = mutuality.*

***T7-11.B Dissociation with Timing Rails*** *— Columns: Dissociation case | Prenascence? | Postnascence? | One-line read.*

### *T7-11.B — Dissociation with Timing Rails*

| *Dissociation case (vippayutta)* | *Prenascence? (purejāta)* | *Postnascence? (pacchājāta)* | *One-line read* |
|---|---|---|---|
| *Eye-base (rūpa) supporting eye-consciousness (nāma)* | *Y* | *N* | *Different classes; the base is earlier-born matter that upholds later seeing (dissociated + prenascent).* |
| *Object (visible rūpa) supporting seeing* | *Y* | *N* | *The object exists first, then the seeing takes it; dissociated support via object-prenascence.* |
| *Later wholesome consciousness maintaining posture (body)* | *N* | *Y* | *Later-born mind sustains earlier-born matter (dissociated + postnascent maintenance).* |
| *Temperature-born matter sustaining later attention* | *Y* | *N* | *Warmth/material conditions arose earlier and support later mentality (dissociated + prenascent).* |
| *Mind clarifying, easing pre-existing tension in shoulders* | *N* | *Y* | *Later mentality adjusts and maintains earlier body-matter (dissociated + postnascent regulation).* |

*Rail rule: dissociation = different classes not conjoined; add the timing rail: earlier matter → mind is purejāta; later mind → earlier matter is pacchājāta. Presence/absence pairs aren't needed here unless you're mapping persistence.*

### *Answer Keys*

***True/False:*** *1 T; 2 T; 3 F; 4 F; 5 F; 6 T; 7 T; 8 F; 9 T; 10 F.*

***Fill-ins:*** *(1) sampayutta; (2) vippayutta; (3) same object; same base; same moment; (4) posture; attention; (5) prenascence; (6) postnascence; (7) heart-base; (8) mental; (9) mind; matter; (10) mix.*

***Matching:*** *As keyed above.*

***Label-the-Diagram / Short Answers / Scenario / Micro-Log / Quick Quiz:*** *Accept any correctly reasoned responses that keep* ***association*** *mental-only and* ***dissociation*** *cross-type, and place* ***prenascence/postnascence*** *accurately.*

# *Ch. 12 — Presence, Absence, Disappearance, Non-disappearance (21–24)*

### *Orientation*

*These four paccaya are the "time-logic" of experience. Atthi (presence) and avigata (non-disappearance) explain how overlapping conditions quietly keep states going; natthi (absence) and vigata (disappearance) explain how something* ***not*** *there (or just ended) can condition what comes next. The Paṭṭhāna treats all twenty-four conditions, but these four teach us to read moments without adding stories: who helps by being there, who helps by being gone. We'll also see how the tradition gathers all conditions under four "master" headings—object, decisive support, kamma, and presence—so we don't mix levels or over-claim scope (Source: Manual VIII).*

### *Diagram Hook*

***Caption:*** *"Because the meeting ended (vigata-paccaya), calm could arise."*

***What to draw:*** *A thin timeline with two bands: (A) "Meeting noise" ends at* $t_0$ *(down-arrow "disappearance"), (B) "Calm & relief" arises just after* $t_0$*. Label the three factors once: conditioning dhamma (the just-ended sound), conditioned dhamma (calm citta), and conditioning mode (vigata). (Source: "three factors" grammar).*

### *Doctrinal Core*

- ***The quartet and their grammar***

    1. ***21. Atthi-paccaya (Presence):*** *A conditioning state helps the conditioned state* ***while overlapping in time****. It need not start together; conascence, prenascence, or postnascence all count. (Source: "Presence & Non-disappearance" section).*

    2. ***24. Avigata-paccaya (Non-disappearance):*** *Identical in meaning to presence, differing only in wording; it emphasizes the ongoing non-vanishing of the helper while it sustains its pair.*

    3. ***Five standard kinds collected under Presence/Non-disappearance:*** *conascence, prenascence, postnascence, edible food, and material life.*

    4. ***22. Natthi-paccaya (Absence) & 23. Vigata-paccaya (Disappearance):*** *The absence or just-endedness of a prior mental event can condition the arising of a present one. In the canonical layout for "mind → mind," proximity/contiguity often work* ***together with*** *absence and disappearance to hand off the next citta.*

- ***Glossary anchors (practice-safe English):***
  *atthi = presence; natthi = absence; vigata = disappearance; avigata = non-disappearance. (Index entries).*

- ***Four "master" umbrellas:*** *Ultimately,* ***all conditions*** *can be gathered under object, decisive support, kamma, and presence; many sub-modes (e.g., conascence support, base-prenascence support) fall inside Presence/Non-disappearance. (This helps us avoid double-counting.)*

- ***Daily-life map (modern hooks)***

  1. ***"Meeting ended → calm"****: the disappearance of loud speech (vigata) conditions the arising of tranquil cittas; no hero is needed—just lawful time-relation.*

  2. ***"Phone on silent"****: the absence of pings (natthi) conditions steadier attention; proximity/contiguity still handle the moment-to-moment hand-off.*

  3. ***"Coffee in the body"****: presence/non-disappearance of nutriment and life-faculty support alertness across overlapping minutes (nutriment/life counted under Presence types).*

***Level safety:*** *Do not equate "presence" with "predominance." Predominance (adhipati) is about dominating force, not mere temporal overlap.*

## *Practice Section (10–12 min)*

### *Classroom (paired drill, 6–7 min)*

1. ***Three-factor call-out:*** *Watch a short clip (or imagine the end of a meeting). In pairs, name: (a) conditioning dhamma, (b) conditioned dhamma, (c) mode (vigata or natthi). Keep to one sentence.*

2. ***Overlap or not?*** *Present four mini-cards: silent mode on, coffee wearing off, coworker leaves the room, playlist continues softly. Decide which are Presence/Non-disappearance vs. Absence/Disappearance, and justify using the word "overlap."*

***Solo (5 min)***

*3. **Two-column micro-scan:** Left = "helper"; Right = "how it helps." Log three live moments using "overlap / no-longer-there" phrasing (e.g., "noise gone → ease," "silence present → focus").*

*4. **Master-umbrella tag:** For one log line, add the umbrella tag: object / decisive support / kamma / presence. (Aim for Presence in most cases here.)*

## *Assessment Pack*

***True/False (10)***

*1. Presence and non-disappearance are identical in meaning. **T.** (Only wording differs.)*

*2. Presence requires conascence only. **F.** Any temporal overlap suffices.*

*3. Absence/disappearance can condition later cittas. **T.** Listed among "mind for mind" modes.*

*4. Predominance equals presence. **F.** Different conditioning forces.*

*5. Nutriment presence is counted under Presence. **T.***

*6. Life-faculty presence is a Presence subtype. **T.** (faculty presence)*

*7. Absence applies only to material dhammas. **F.** Used in "mind for mind."*

*8. Non-disappearance must dominate as an object. **F.** That's predominance, not presence.*

*9. All 24 conditions reduce under four masters including Presence. **T.***

*10. Prenascence/postnascence can be read inside Presence. **T.***

***Fill-in-the-Blanks (10) — Word bank: atthi, natthi, vigata, avigata, conascence, prenascence, postnascence, nutriment, life-faculty, predominance***

*1. Presence is ___-paccaya. → **atthi**.*

*2. Non-disappearance is ___-paccaya. → **avigata**.*

*3. Absence is ___-paccaya. → **natthi**.*

*4. Disappearance is ___-paccaya. → **vigata**.*

*5. Overlap without starting together can be ___ or ___. → **prenascence, postnascence**.*

*6. Starting together is ___. → **conascence**.*

*7. Coffee still in the system functions as ___ presence. → **nutriment**.*

*8. The ongoing heartbeat/body-life counts as ___ presence. → **life-faculty**.*

*9. "Domineering object" belongs to ___, not presence. → **predominance**.*

*10. The end of noise is ___-paccaya for calm. → **vigata**.*

***Matching (10)***

*Match A → B*

*A: (1) atthi (2) natthi (3) vigata (4) avigata (5) conascence (6) prenascence (7) postnascence (8) nutriment presence (9) life-faculty presence (10) predominance*

*B: (a) helper overlaps later; identical in meaning to #1 (b) helper overlaps now (c) helper already ended (d) helper never there now (e) starts together (f) helper arose earlier (g) helper arises later and supports (h) food sustaining body (i) vitality sustaining matter/citta stream (j) object's dominating force*

***Key:** 1-b, 2-d, 3-c, 4-a, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j. (Sources grouped from Manual VIII tables/indices).*

***Label-the-Diagram (1)***

*A two-band timeline (meeting → quiet → calm). Label the conditioning dhamma, conditioned dhamma, and write "vigata-paccaya" at $t_0$ where sound ends.*

***Short Answer (2)***

*1. Explain why non-disappearance and presence are counted as five kinds. (Name at least two.)*

*2. In one sentence, show how "absence" can lawfully condition a wholesome citta at your desk.*

***Scenario Case (1)***

*You finish reading a tense email. For the next minute, your office is quiet; your mind settles, then focuses on a draft. Identify **two successive** conditions at play across that minute (choose among natthi, vigata, atthi/avigata, proximity/contiguity) and justify each in one line.*

***Micro-log (1)***

*"Noted **[helper]** is **[present / absent / just ended]** → **[effect]**. Umbrella tag: **[object / upanissaya / kamma / presence]**." (One line, 60–90s.)*

***Quick Quiz (5)***

1. *Which two of the quartet are "overlap" modes? → **atthi / avigata**.*

2. *Which pair explains "lawful gap-help"? → **natthi / vigata**.*

3. *Name one Presence subtype tied to the body. → **life-faculty**.*

4. *What master umbrella collects many sub-modes including conascence support? → **Presence**.*

5. *Give one daily example of natthi-paccaya. (Open.)*

### *Takeaway Box*

- *Presence/Non-disappearance = **temporal overlap support**; Absence/Disappearance = **support by being gone**.*

- *Don't confuse "overlap" with "dominating"—that's adhipati (predominance).*

- *Many sub-conditions roll up under **Presence**; use the **three-factor sentence** every time to stay level-safe.*

### *Figures & Tables (proposed)*

#### *Figures (A4 landscape, PNG @300 dpi, labels outside, one overlay)*

1. ***Fig. 12.1 Timeline of vigata-paccaya** — shows an event ending at $t_0$ conditioning calm; overlay arrow "disappearance → next citta".*

2. ***Fig. 12.2 Presence Subtypes Map** — five boxes feeding a central "Presence/Non-disappearance": conascence, prenascence, postnascence, nutriment, life-faculty.*

3. ***Fig. 12.3 Quartet Matrix** — rows (atthi, natthi, vigata, avigata) × columns (overlap? starts-together? ends-before? example).*

4. ***Fig. 12.4 Master-Umbrella Schematic** — four pillars (object, decisive support, kamma, presence) with presence collecting multiple sub-modes.*

***Tables***

1. ***Table 12.1 Presence vs. Predominance*** *— columns: mode, time-relation, force, typical example, source cue.*

## *Table 12.1 — Presence vs. Predominance*

| *Mode* | *Time-relation* | *Force* | *Typical example* | *Source cue* |
|---|---|---|---|---|
| *Presence (atthi-paccaya)* | *Coexistence or still-existing support that helps the conditioned arise or persist* | *"Sheer existingness" assists another state; used widely in cognitive and material processes* | *Food already in the system sustains body-materiality by Presence and Non-disappearance working together* | *Vism lists Presence among the 24; Presence/Non-disappearance applied in contact→feeling analyses, incl. matter due to nutriment.* |
| *Predominance (adhipati-paccaya)* | *Same-occasion "one leads, others follow" dynamic* | *One of the four predominants (zeal/energy/mind/inquiry) takes charge and drives success in associated states* | *"Concentration through zeal" when zeal is made predominant* | *Vism on roads to power and mundane states "acquired by predominance of zeal," plus glossary tag for adhipati-paccaya.* |

*Small guardrail, because accuracy: Presence does not apply to the unconditioned (so don't try to make Nibbāna "be present" like a houseplant).*

***Table 12.2 "Mind for Mind" Hand-off*** *— lists proximity/contiguity with absence/disappearance co-operation; add a real-life line.*

## *Table 12.2 — "Mind for Mind" Hand-off*

| *Pair* | *How the hand-off works* | *Co-operating modes* | *Everyday line* |
|---|---|---|---|

| | | | |
|---|---|---|---|
| *Proximity (anantara) → next citta* | *The very next mind moment arises immediately after the previous one ends; insight hands the baton to Path at the threshold* | *Proximity teams with Absence and Disappearance in the citta-series (after the first impulse), plus Repetition/Contiguity where relevant* | *You notice impermanence cleanly; the very next "click" is Path. No gap, no fanfare.* |
| *Contiguity (samanantara) → next citta* | *Same "no-interval" continuity, emphasizing seamless adjacency in the mental stream* | *Contiguity runs with Proximity and is supported by Absence/Disappearance of the prior citta in later impulses* | *Reading an email: one evaluative pulse drops out, the next "decision" pulse snaps on without dead air.* |

***Table 12.3 Presence Subtypes & Use-Cases*** *— five kinds with classroom examples (meal energy, heart-beat, etc.).*

## *Table 12.3 — Presence Subtypes & Use-Cases*

| ***"Presence" subtype (teaching use)*** | ***What it's doing*** | ***Classroom example*** | ***Source cue*** |
|---|---|---|---|
| *Object-presence* | *A present object helps consciousness occur* | *Visible data and eye element stand as cause; eye-consciousness arises as fruit* | *"Eye-element + visible-data element are the cause; eye-consciousness element is the fruit."* |
| *Base-presence* | *A present sense base enables cognizing* | *Sound at the ear with the ear-base present lets hearing run* | *Vism defines "condition" as assistance to arising/presence — the general engine room for these cases.* |
| *Nutriment-presence* | *Existing nutriment sustains body-materiality* | *Post-meal steadiness: "food in the tank" keeps the lights on* | *Contact→feeling analyses explicitly cite Presence and Non-disappearance for nutriment-produced matter.* |
| *Conascent-presence* | *Co-arising mental factors help each other simply by being there* | *The standard "seven universals" with a wholesome citta stabilize that moment* | *Presence sits alongside Conascence/Mutuality in the 24; the citta-series note reminds you these run together in lived mind streams.* |

| | | | |
|---|---|---|---|
| *"Still-available" presence (ally of Non-disappearance)* | *A thing that has not vanished keeps assisting* | *Ongoing heartbeat while you read; the already-arisen matter hasn't dropped, so it keeps supporting processes* | *Vism's pair use: Presence and Non-disappearance operate together in material-support examples.* |

### *Answer Keys (selected)*

- ***T/F:*** *1 T, 2 F, 3 T, 4 F, 5 T, 6 T, 7 F, 8 F, 9 T, 10 T.*

- ***Fill-in:*** *(1) atthi (2) avigata (3) natthi (4) vigata (5) prenascence/postnascence (6) conascence (7) nutriment (8) life-faculty (9) predominance (10) vigata.*

- ***Matching:*** *1-b, 2-d, 3-c, 4-a, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j.*

- ***Short Answer (samples):***

  1. *Because Presence/Non-disappearance is taught across* ***five*** *kinds: conascence, prenascence, postnascence, nutriment, life-faculty; each is an overlap-support subtype.*

  2. *"With colleagues gone (natthi of chatter), a clear intention arose to draft the report."*

#### *Cross-ties*

- ***Vol. 3 (Triads):*** *Use door–object–consciousness triads to keep "what ended/what overlaps/what arises" neat.*

- ***Vol. 7 capstone logic:*** *These four modes show how* ***time*** *itself conditions experience; they also demonstrate why "all conditions" can be gathered under the four masters for synthesis.*

*(Source cues: A Comprehensive Manual of Abhidhamma, Ch. VIII — Paccayasangaha / Index entries.)*

## *Ch. 13 — The Four "Master Conditions"*

### *Orientation (why this matters; 3–6 lines)*

*Teachers need a* ***simple, lawful lens*** *to read messy episodes without losing Abhidhamma precision. The Paṭṭhāna offers exactly this:* ***all 24 relations can be subsumed*** *under four "master conditions"—****Object, Decisive Support, Kamma, Presence****. Use the masters to locate the* ***core shift***

*in any moment; add sub-modes only as needed. This keeps analysis teachable, avoids level-mixing, and cleanly links theory to daily life.*

### *Diagram Hook (what to draw/see; 1 compact caption)*

***Caption:*** *"One messy minute → pick the master."*
*(One A4 strip, four vertical lanes labelled: Object / Decisive Support / Kamma / Presence. A noisy meeting ends at $t_0$ → calm arises: mark* ***Disappearance*** *→* ***calm*** *under Presence; a striking subject line pulls attention:* ***Object*** *(object→object-dec.-support); an intention to pause reshapes the run:* ***Kamma****; the last email's fade hands off to the next thought:* ***Decisive Support (proximity)****.)*

### *Doctrinal Core (precise Abhidhamma explanation tied to sources)*

***Master statement.*** *"All conditions are included in the conditions of* ***object (ārammaṇa)****,* ***decisive support (upanissaya)****,* ***kamma****, and* ***presence (atthi)****." We use these as our top-level map.*

#### *1) Object (ārammaṇa)*

- ***Definition:*** *A conditioning state, as* ***object****, makes the taking-mind arise taking* ***it*** *as object. (Six classes of objects; conditioned = corresponding cittas/cetasikas).*

- ***What it subsumes (typical):***

  - ***Object decisive support*** *(the object made especially weighty).*

  - ***Object predominance*** *(dominant object ≈ object decisive support in force; near-identical).*

- ***Daily cue:*** *A bolded subject line becomes the* ***object*** *that "pulls" a strong read.*

#### *2) Decisive Support (upanissaya)*

- ***Definition & threefold: Object decisive support****,* ***Proximity decisive support****,* ***Natural decisive support****. Proximity decisive support ≈* ***proximity/contiguity*** *in hand-off force;* ***natural decisive support*** *is broad (prior lust/faith, health/sickness, food, season, lodgings…) efficaciously backing later states.*

- ***What it subsumes (typical):***

  - ***Proximity & Contiguity*** *(4–5) via* ***proximity decisive support****.*

  - *Many background enablers via* ***natural decisive support*** *(e.g., good sleep → clarity).*

- ***Daily cue:*** *The* ***just-ended*** *thought gives the next one a shove =* ***proximity decisive support****.*

#### *3) Kamma*

- ***Definition: Cetanā*** *(volition) as condition; kamma conditions its* ***results****, conascently or asynchronously.*

- ***What it subsumes (typical):***

  - ***Kamma*** *relation (13) proper;* ***Result*** *(14) then operates as the lawful payload supported when it* ***overlaps*** *(see Presence).*

- ***Daily cue:*** *Intending "pause before reply" is the* ***builder*** *that turns the stream.*

#### *4) Presence (atthi) / Non-disappearance (avigata)*

- ***Definition:*** *A conditioning state* ***helps while overlapping in time****; presence & non-disappearance are identical in meaning (wording differs). Five standard kinds:* ***conascence, prenascence, postnascence, edible food, material life****; presence further* ***collects many subsidiary types****.*

- ***What it subsumes (typical):***

  - ***Conascence / Mutuality / Support*** *when read as "overlap support."*

  - ***Dissociation's rails*** *via* ***prenascence/postnascence*** *(mind ↔ matter w.r.t. time).*

- ***Daily cue:*** *"Because the meeting* ***ended****, calm could arise" =* ***Disappearance*** *(paired with Presence family to explain why calm sustains once present).*

***Teacher's rule:*** *Start with the master that explains the* ***core shift*** *(object pulls, decisive support hands off, volition builds, or presence/absence times the field). Then add precise sub-conditions as needed.*

### *Practice Section (guided drills; 5–12 mins)*

#### *Classroom (6–7 mins)*

1. ***Minute triage.*** *Show a 60s vignette (ping → reading → breath → calm). In teams, assign exactly* ***one master*** *to each micro-shift: "Ping → strong read" (****Object****), "one thought to the next" (****Decisive Support: proximity****), "choose to pause" (****Kamma****), "quiet overlaps → calm holds"*

*(**Presence**). Cite the textual cue in one phrase.*

2. ***Don't-overfit.*** *Re-run same vignette with **only masters** (no sub-mode jargon). Debrief on clarity gain.*

***Solo (5 mins)***

*3) **Master pick card.** For your most common messy episode, write one sentence: "Core shift was **[Object / Decisive Support / Kamma / Presence]** because ___." Keep it under 15 words.*

## *Assessment Pack*

***True/False (10)***

1. *The Sangaha explicitly subsumes all 24 relations under **Object, Decisive Support, Kamma, Presence**. **T.***

2. ***Object predominance** and **object decisive support** are virtually identical in conditioning force. **T.***

3. ***Proximity decisive support** captures the hand-off power akin to proximity/contiguity. **T.***

4. ***Kamma** as master covers both volition and its results in exactly the same mode. **F**—volition builds; results are payload and sustained when present.*

5. ***Presence** and **non-disappearance** differ in meaning. **F.***

6. ***Presence** includes **prenascence/postnascence** and **conascence** among its kinds. **T.***

7. *Conditions like **season/food/lodging** act under **natural decisive support**. **T.***

8. ***Object** master always implies dominance. **F**—that's **predominance**; object need not dominate.*

9. ***Dissociation** can be read with the **Presence** family via **pre/postnascence** timing. **T.***

10. *Using masters first helps avoid over-claiming sub-modes in live teaching. **T.** (Pedagogical principle; consistent with subsumption.)*

***Fill-in-the-Blanks (10)***

*Word bank:* ***object, decisive support, proximity decisive support, natural decisive support, predominance, kamma, presence, non-disappearance, conascence, prenascence***

1. *All 24 can be grouped under ___, ___, ___, ___. → **object; decisive support; kamma; presence**.*

2. *As an umbrella, **decisive support** is threefold: object, ___, and ___. → **proximity decisive support; natural decisive support**.*

3. *A striking headline often functions as object ___ (a "heavier" object). → **decisive support**.*

4. *"One citta hands off to the next" fits ___ decisive support. → **proximity**.*

5. ***Volition** as builder belongs to the ___ master. → **kamma**.*

6. ***Presence** and ___ are identical in meaning. → **non-disappearance**.*

7. ***Conascence** and ___ are counted under Presence kinds. → **prenascence**.*

8. ***Object predominance** is near-identical to object ___ support. → **decisive**.*

9. *"Weather and rest boosted clarity" → ___ decisive support (natural). → **natural**.*

10. *"Calm held while quiet overlapped" → ___ master. → **presence**.*

***Matching (10)***

*A — Items*

1. *Object master*

2. *Decisive support master*

3. *Kamma master*

4. *Presence master*

5. *Object decis. support*

6. *Proximity decis. support*

7. *Natural decis. support*

8. *Non-disappearance*

9. *Conascence/Pre-/Postnascence*

10. *Object predominance*

*B — Cues*

*a) Overlap sustains; identical with #8 in meaning*

*b) Heavy object backs strong taking*

*c) Volition as builder; results follow*

*d) Broad umbrella incl. object/proximity/natural*

*e) Six-door "taken" thing*

*f) Background enablers: food/season/lodging, etc.*

*g) Hand-off shove from just-ended states*

*h) Near-identical to #5 in force (dominance vs efficacy)*

*i) Overlap kinds inside Presence*

*j) One of the four masters*

***Key:*** *1-e, 2-d, 3-c, 4-a/j (accept both phrased), 5-b, 6-g, 7-f, 8-a, 9-i, 10-h.*

***Label-the-diagram (1)***

*On the four-lane strip, place these labels:*

- *"Subject line pulls" → **Object** (and **object decisive support** overlay).*
- *"Thought A → Thought B" → **Decisive Support (proximity)**.*
- *"Intend to pause" → **Kamma**.*
- *"Noise ended → calm rose & held" → **Disappearance** → **Presence**.*
  *(Expected: correct master placement; minimal sub-mode tags.)*

***Short Answer (2)***

1. *In one sentence, explain why we teach **masters first** before sub-modes.*
   ***Key:*** *Because the manual explicitly **subsumes all relations** under four masters, which makes live diagnosis simpler and avoids over-claiming forces.*

2. *Give a lawful **Presence** read for "meeting ended → relief → clear drafting."*
   ***Key:** "Disappearance of noise conditions relief; **Presence/Non-disappearance** of quiet supports ongoing clarity."*

***Scenario Case (1) — "Any messy episode"***

*You're doomscrolling; a hard ping lands; you decide to stop; quiet returns and focus stabilizes. **Task:** Write four one-liners, each naming **one master** that best explains each shift (object pull; proximity hand-off; kamma pivot; presence sustain). (Score: correct mapping; no level-mixing.)*

***Micro-log (1 — 60–90s)***

*"Core shift was **[Object / Decisive Support / Kamma / Presence]** because ___. Sub-mode (if any): ___."*

***Quick Quiz (5)***

1. *Name the **four masters**. → **Object, Decisive Support, Kamma, Presence.***

2. *Which master best explains a **just-ended** thought enabling the next? → **Decisive Support (proximity).***

3. *Which master clarifies "bold header pulled me in"? → **Object** (possibly object decisive support).*

4. *Which master frames "I chose to breathe before replying"? → **Kamma**.*

5. *Which master holds "quiet overlapped → calm held"? → **Presence**.*

### *Takeaway Box (1–3 bullets)*

- *Start with **one master** per shift; only then add fine-grained modes. The text itself **subsumes** all 24 under these four.*

- ***Object** pulls; **Decisive Support** hands off; **Kamma** builds; **Presence** sustains. Teach this quartet until it's reflex.*

### *Figures & Tables (proposed)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay; Pāli in italics)***

1. ***Fig. 13.1 Master Lanes for a Messy Minute*** *— four lanes with episode markers. Purpose: pick-the-master habit.*

2. ***Fig. 13.2 Object vs Object-Decisive-Support vs Object-Predominance*** *— tiny force arrows. Purpose: see near-identity of the latter pair.*

3. ***Fig. 13.3 Decisive Support—Threefold*** *— object / proximity / natural with examples. Purpose: hand-off & background enablers.*

4. ***Fig. 13.4 Presence & Its Five Kinds*** *— conascence, prenascence, postnascence, edible food, material life. Purpose: overlap family.*

***Tables***

- ***Table 13.A The Subsumption Map*** *— 24 relations → master bucket (with notes like "via proximity decisive support," "via presence overlap").*

***Table 13.A — The Subsumption Map (24 Relations → Master Bucket)***

| ***Relation (Pāli)*** | ***Master bucket (simplifier)*** | ***One-line note for subsumption*** |
|---|---|---|
| *Hetu (Root)* | *Decisive-support* | *Roots function as the cogent "why" behind their associates; treat as natural upanissaya in classroom simplification.* |
| *Ārammaṇa (Object)* | *Object* | *The taken object powers the moment; your master when the "thing attended to" is doing the work.* |
| *Adhipati (Predominance)* | *Decisive-support* | *Leadership force that tips the system; group with "strong reasons" not mere co-presence.* |
| *Anantara (Proximity)* | *Decisive-support* | *Next-moment hand-off; Visuddhimagga reads its decisive version as proximate upanissaya.* |
| *Samanantara (Contiguity)* | *Decisive-support* | *Same hand-off lane as proximity; use with "via proximity decisive support."* |

| | | |
|---|---|---|
| *Sahajāta (Conascence)* | *Presence* | *Same-moment co-arising; best read as "presence overlap" with mutual aid.* |
| *Aññamaññā (Mutuality)* | *Presence* | *Co-arising support in both directions; sits with "presence family."* |
| *Nissaya (Support)* | *Presence* | *Standing support or base; emphasize its "being there" rather than "deciding."* |
| *Upanissaya (Decisive-support)* | *Decisive-support* | *The master itself; includes object-, proximate-, and natural-decisive-support; use sub-tags in notes.* |
| *Purejāta (Prenascence)* | *Presence* | *Prior material bases and objects "already there" enabling later mind; classic presence family.* |
| *Pacchājāta (Postnascence)* | *Presence* | *Later mind maintaining earlier matter; presence relationship across time.* |
| *Āsevana (Repetition)* | *Decisive-support* | *Momentum builder: previous javana stiffens the next; teach as "strength-by-repetition."* |
| *Kamma* | *Kamma* | *Intention as condition; master when deeds are clearly steering birth/effect.* |
| *Vipāka (Result)* | *Kamma* | *Fruit that further conditions experience; keep under the kamma master for pedagogy.* |
| *Āhāra (Nutriment)* | *Presence* | *"Supply present" conditions body and mind; Vism shows it as progenitor plus presence/ non-disappearance.* |
| *Indriya (Faculty)* | *Decisive-support* | *Faith, energy, etc. operate like natural upanissaya when matured; place with "strong reasons."* |
| *Jhāna* | *Decisive-support* | *Jhāna factors dominate their set; treat as a "power mode" rather than mere presence.* |
| *Magga (Path)* | *Decisive-support* | *Path factors condition associated wholesome states; classroom: "decisive scaffold."* |

| | | |
|---|---|---|
| *Sampayutta (Association)* | *Presence* | *"Cohere together" in one moment; do not overread as "co-help beyond presence."* |
| *Vippayutta (Dissociation)* | *Presence* | *Negative presence: different bases or times; use as a "not-together rail" in timing diagrams.* |
| *Atthi (Presence)* | *Presence* | *The core presence master.* |
| *Natthi (Absence)* | *Presence* | *Cooperation by absence; often paired with contiguity in hand-off explanations.* |
| *Vigata (Disappearance)* | *Presence* | *Cooperation by gone-ness.* |
| *Avigata (Non-disappearance)* | *Presence* | *Maintenance by not-gone; appears with nutriment/temperature as sustaining force.* |

*Notes for teachers:*

- *"Via proximity decisive support" and "natural decisive support" are explicitly discussed in the classical exposition; lean on those labels when grouping Proximity/Contiguity and the "power" conditions into the Decisive-support bucket.*
- *Presence/Non-disappearance repeatedly appear as the working force for material processes like nutriment and temperature; this is why the broad Presence master legitimately subsumes Conascence/Mutuality/Association and the timing quartet.*
- *The full canonical list of the twenty-four conditions is your ground truth.*

- ***Table 13.B Quick Diagnoser** — Situation | Best master | One-line read | Optional sub-mode. (Classroom use.)*

***Table 13.B — Quick Diagnoser (Classroom)***

| ***Situation (live read)*** | ***Best master*** | ***One-line read*** | ***Optional sub-mode*** |
|---|---|---|---|
| *A thought run spawns the next thought* | *Decisive-support* | *Classic next-moment hand-off; treat as proximate upanissaya of the succeeding citta.* | *Proximity/Contiguity* |

| | | | |
|---|---|---|---|
| *Strong faith lifts the whole mind set* | *Decisive-support* | *Natural decisive support: faith as cogent reason for wholesome arisings.* | *Natural upanissaya* |
| *Staring at the cupcake triggers wanting* | *Object* | *The object dominates the moment; train object hygiene.* | *Object-upanissaya (if sticky)* |
| *A keyboard click is clearly "intending → doing"* | *Kamma* | *Intention conditions deed and downstream result; use the kamma lane.* | |
| *A headache lingers and colors attention* | *Kamma* | *Resultant feeling conditions present experience; read as vipāka under the kamma bucket.* | |
| *Seeing occurs because the eye-base is already there* | *Presence* | *Prenascence: base present before the mind-moment.* | *Prenascence* |
| *Mind keeps body alive during a task* | *Presence* | *Postnascence: later mind maintains earlier matter.* | *Postnascence* |
| *A run of pleasant calm holds together* | *Presence* | *Conascence/mutuality/association: same-moment presence overlap doing the work.* | |
| *A well-kept diet "keeps things going"* | *Presence* | *Nutriment conditions matter by presence and non-disappearance.* | |
| *Repeated moments of wholesome resolve strengthen the next* | *Decisive-support* | *Repetition stiffens the stream; treat as momentum upanissaya in practice talk.* | |

***Minimal cross-anchors for QA***

- *The twenty-four conditions list and the notion that "condition = assistance" are given in Vism XVII; use that as the backbone for all groupings.*

- *Proximate decisive-support is explicitly contrasted with plain Proximity; the "it comes to the same thing in meaning" line licenses the subsumption for teaching.*

- *Presence/Non-disappearance are the standard forces named for nutriment and temperature processes, justifying the wide "Presence" bucket.*

*If any edge case pops up where a relation doesn't fit your chosen master cleanly, tag it with the note you see above ("via proximity decisive support," "via presence overlap"). It keeps students accurate without drowning them in micro-categories.*

### *Answer Keys*

***True/False:*** *1 T; 2 T; 3 T; 4 F; 5 F; 6 T; 7 T; 8 F; 9 T; 10 T.*
***Fill-ins:*** *(1) object; decisive support; kamma; presence. (2) proximity decisive support; natural decisive support. (3) decisive support. (4) proximity. (5) kamma. (6) non-disappearance. (7) prenascence. (8) decisive. (9) natural. (10) presence.*
***Matching:*** *As keyed above.*
***Diagram / Short Answers / Scenario / Micro-log / Quiz:*** *Accept any lawful mapping that first selects the **correct master** and only then (optionally) names a sub-mode per the cited definitions.*

## *Ch. 14 — Building Full Chains: From One Moment to a Short Episode*

### *Orientation*

*How do dozens of fleeting mind-moments become a **two-minute episode** like "see email → plan reply → speak"? In Paṭṭhāna grammar, each moment still has three parts—**conditioning dhamma**, **conditioned dhamma**, and **conditioning mode**—but episodes stitch these moments by lawful **process order** (cittaniyāma) and **relations** (object, decisive support, kamma, presence, etc.). We'll map an everyday slice step-by-step, using the **five-door** → **mind-door** hand-off and the **verbal action channel** (vocal intimation) to keep mind-to-speech transitions precise, not moralized.*

### *Diagram Hook*

***Caption:*** *"Email → planning → speech: one clean chain."*
*Draw a horizontal timeline (≈120 seconds) in three bands:*

1. ***Eye-door process (seconds 0–3):*** *visible form (subject line) impinges →* ***five-door sequence*** *through adverting → seeing → receiving → investigating → determining →* ***javana*** *(7) → possible*

*registration (2). Mark "object at presence stage" and "door/base."*

2. ***Mind-door runs (seconds 3–100):*** *consequent* ***mind-door processes*** *ripple (gong metaphor), where planning unfolds in multiple* ***javana*** *sets over the same object/sign, handed off by* ***proximity/contiguity*** *(a form of decisive support).*

3. ***Speech launch (seconds 100–120):*** *intention (cetanā) becomes* ***kamma condition*** *for* ***vocal intimation*** *(the door of verbal action); ongoing* ***presence*** *(quiet room, life-faculty) sustains the utterance.*

*Mini-labels on the diagram: write one triad per pivot, e.g., "previous javana → next javana —* ***proximity decisive support****," "intention → vocal intimation —* ***kamma****," "quiet overlaps → stable tone —* ***presence****."*

## *Doctrinal Core*

#### *A. Anchor the first moment lawfully (five-door)*

- ***Sense-door order:*** *adverting → seeing/hearing/etc. → receiving → investigating → determining →* ***javana(×7)*** *→ ± registration(×2). This is the fixed* ***process order*** *(cittaniyāma).*

- ***Object timing:*** *sense objects enter the door* ***at the stage of presence****; then the sequence fires.*

#### *B. Let the mind-door carry the episode*

- *After a five-door process, like the* ***gong's reverberation****, many* ***mind-door processes*** *can follow on that past object; here live the* ***planning*** *runs.*

- *The "hand-off" from one mental moment to the next is explained by* ***proximity/contiguity*** *and, at master level,* ***proximity decisive support****.*

#### *C. Convert plan → speech without level-mixing*

- ***Mind*** *→* ***body*** *uses proper channels:* ***vocal intimation*** *is the material* ***door of action*** *for speech; the* ***intending javanas*** *are* ***kamma*** *conditions for their results (vipāka) and for present action when the chain includes action-produced rūpa. Keep kamma (builder) distinct from other supports.*

- ***Presence/non-disappearance*** *(e.g., quiet room, life-faculty) sustain the utterance while it occurs; they are overlap supports.*

#### *D. Always state the three factors*

*For each micro-pivot, name:* ***conditioning dhamma → conditioned dhamma — conditioning mode****. (The conditionality chapter frames paccaya as* ***conditioning states****,* ***conditioned states****, linked by* ***conditioning forces****.)*

## *Practice Section (5–12 mins)*

### *Classroom (6–7 mins)*

1. ***Trace the minute.*** *Show 30 seconds of "inbox → planning." Students write* ***four triads****:*
   *a) visible form → eye-door sequence —* ***object****;*
   *b) last javana → next javana —* ***proximity decisive support****;*
   *c) salient subject line → strong taking —* ***object decisive support****;*
   *d) quiet overlap → steady focus —* ***presence****.*

2. ***Don't moralize.*** *Replace "I chose well/poorly" with* ***law words****: object, proximity support, kamma, presence.*

### *Solo (4–5 mins)*

*3)* ***Micro-chain card (60–90 s):*** *Fill blanks:*
*"_____ (object) pulled," "_____ → _____ (proximity support)," "intention → _____ (kamma)," "_____ overlapped (presence)." (One daily scene.)*

## *Assessment Pack*

#### *True/False (10)*

1. *A five-door process normally ends with seven* ***javana*** *cittas.* ***T.***

2. *Registration always occurs after javana.* ***F****—only for clear/prominent objects.*

3. *Mind-door processes can follow a sense-door process like gong reverberations.* ***T.***

4. *Proximity/contiguity is best read under* ***proximity decisive support****.* ***T.***

5. *"Vocal intimation" names the door of verbal action.* ***T.***

6. *Kamma and its results operate in the same mode.* ***F****—volition builds; results are its payload.*

7. *Presence/non-disappearance are overlap supports that can sustain speech tone.* ***T.***

8. *The fixed order of consciousness (cittaniyāma) denies lawful sequences.* ***F****—it asserts regular order.*

9. *Sense objects enter their door at the stage of presence.* ***T.***

10. *A "bold subject line" is* ***predominance****, never an object.* ***F****—it's an object; if weighty,* ***object decisive support****.*

***Fill-in-the-Blanks (10)***

*Word bank:* ***adverting, seeing, javana, registration, mind-door, proximity decisive support, object decisive support, kamma, vocal intimation, presence***

1. *Five-door order begins with _____. →* ***adverting****.*

2. *Directly cognizing the datum is _____. →* ***seeing*** *(or hearing, etc.).*

3. *The seven swift runs are called _____. →* ***javana****.*

4. *The two follow-ups for clear objects are _____. →* ***registration****.*

5. *Planning often unfolds in _____ processes after a sense-door event. →* ***mind-door****.*

6. *Hand-off power from the just-ended javana is _____. →* ***proximity decisive support****.*

7. *A striking subject line functions as _____ (heavier object). →* ***object decisive support****.*

8. *Intention (cetanā) → action is mapped under _____. →* ***kamma****.*

9. *Speech travels through material _____ as the action door. →* ***vocal intimation****.*

10. *Quiet overlap that steadies tone is _____. →* ***presence****.*

***Matching (10)***

*A — Items*

1. *Five-door "very great object" course*

*2. Registration*

*3. Javana*

*4. Mind-door consequent run*

*5. Proximity/contiguity*

*6. Object decisive support*

*7. Kamma → result*

*8. Vocal intimation*

*9. Presence/non-disappearance*

*10. Cittaniyāma (fixed order)*

*B — Cues*

*a) Seven swift identical cittas on an object*

*b) Two resultants after strong objects*

*c) Overlap support keeping states going*

*d) Process regularity, not random rise*

*e) Strong object → stronger "taking"*

*f) Hand-off shove to the next moment*

*g) Many mind-door processes after a sense-door hit*

*h) Door/channel of verbal action*

*i) Course with full 7+2 spread under strong impingement*

*j) Builder → lawful payload*

***Key:*** *1-i ; 2-b ; 3-a ; 4-g ; 5-f ; 6-e ; 7-j ; 8-h ; 9-c ; 10-d .*

***Label-the-Diagram (1)***

*On the timeline, label:*

- ***Eye-door process*** *with adverting→…→javana(7)→±registration(2), and mark "object at presence stage."*

- *Arrows between mind-door runs with "**proximity decisive support**."*

- *"Intention → **vocal intimation** (kamma)."*

  ***Answer:*** *As above; each arrow is a triad with mode named.*

***Short Answer (2)***

1. *In one sentence, distinguish **object** vs **object decisive support** in an email read.*

   ***Key:*** *The subject line is the **object**; when especially weighty it becomes **object decisive support**—a heavier object strengthening the taking mind.*

2. *Give a lawful read for "plan → speak" without self-talk.*

   ***Key:*** *"Intending javanas → vocal intimation — **kamma condition**, sustained by **presence** (quiet, life-faculty)."*

***Scenario Case (1) — "Two-Minute Slice"***

*Episode: You glimpse a bold subject line, sketch a reply in your head, then say a measured sentence. Write **four triads** in order:*

*(1) object pull; (2) proximity hand-offs inside planning; (3) kamma → vocal intimation; (4) presence sustaining tone. Score for correct modes and ordering.*

***Micro-Log (1 — 60–90s)***

*"**Object:** ___ pulled. **Proximity:** ___ → ___. **Kamma:** intended ___. **Presence:** ___ overlapped, steadied tone."*

***Quick Quiz (5)***

1. *Name the **seven** standard process modes in a sense-door run. → adverting, sense-consciousness, receiving, investigating, determining, **javana**, registration.*

2. *What often links one planning thought to the next? → **proximity/contiguity** (**proximity decisive support**).*

3. *Which door carries speech into action? → **vocal intimation**.*

4. *What timing does a sense object need to enter its door? → **stage of presence**.*

5. *Which piece is **ethically potent** in the chain? → **javana**.*

***Reflection Ticket (1)***

*Pick a fresh two-minute clip from today (screen → plan → speak). In four lines, name **object**, **proximity support**, **kamma**, **presence**—one triad each—without any moral labels.*

## *Takeaway Box*

- *Build episodes from **lawful moments**: five-door ignition, **mind-door** ripples, proper **action doors**, all named by **modes** (object, decisive support, kamma, presence).*

- *State **triads** and resist story-making; your clarity rises as moralizing drops.*

## *Figures & Tables (proposals)*

***Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay; Pāli in italics)***

1. ***Fig. 14.1 Complete Eye-Door Pulse** — adverting→…→**javana(7)**→±registration(2); object at presence stage. Purpose: fix the ignition template.*

2. ***Fig. 14.2 Gong Reverberation** — five-door hit spawning **mind-door** sequences (boxes chained by **proximity decisive support**). Purpose: see planning as lawful ripples.*

3. ***Fig. 14.3 Plan → Speak Channel** — "intention (javana) → **vocal intimation**" with **presence** overlay. Purpose: clean mind-to-speech mapping.*

4. ***Fig. 14.4 Four-Lane Master Read** — lanes for **Object/Decisive Support/Kamma/Presence** marking the two-minute slice. Purpose: teacher's simplifier.*

## *Tables*

- ***Table 14.A Process Checklists** — Door | Required bases/objects/attention | Typical outcomes (±registration).*

***Table 14.A — Process Checklists***

| Door | Required bases / objects / attention | Typical outcomes (± registration) |
|---|---|---|

| | | |
|---|---|---|
| *Eye* | *Base: eye-sensitivity; Object: visible form; Attention: turns toward the form (adverting)* | *Series runs: seeing → receive → investigate → determine → 7 javana → 0–2 registration. Bright objects more likely to trigger registration; dim ones often end without it.* |
| *Ear* | *Base: ear-sensitivity; Object: sound; Attention: turns toward the sound* | *Hearing series as above; brief, sharp sounds may end with 0 registration, salient speech tends to get 1–2.* |
| *Nose* | *Base: nose-sensitivity; Object: odor; Attention: turns toward the odor* | *Often weak; many sequences run with short javana and no registration unless the odor is striking.* |
| *Tongue* | *Base: tongue-sensitivity; Object: taste; Attention: turns toward the taste* | *Strong tastes commonly carry 1–2 registration; neutral tastes usually don't.* |
| *Body (touch)* | *Base: body-sensitivity; Object: tangible (heat/cold/hard/soft/motion); Attention: turns toward the contact* | *Painful or very pleasant tangibles often get 1–2 registration; faint contacts usually not.* |
| *Mind* | *Base: bhavaṅga flow (mind as base); Object: remembered/imagined/conceptual content; Attention: mind-door adverting* | *Mind-door series: adverting → 7 javana → sometimes 0 registration, sometimes 1–2 if the object is vivid or just processed at the five-door prior.* |

***Table 14.B Decisive Support Map*** *— Object / Proximity / Natural with classroom examples (subject line; hand-off; sleep/food)*

***Table 14.B — Decisive Support Map (upanissaya in class English)***

| ***Master type*** | ***One-line force*** | ***Classroom example*** | ***Optional sub-mode tag*** |
|---|---|---|---|
| *Object-decisive support (ārammaṇūpanissaya)* | *The object itself tips the mind, beyond ordinary "having an object."* | *Subject line "Grades released" or "Final notice" locks attention and spools planning thoughts.* | *Object-upanissaya* |
| *Proximate decisive support (anantarūpanissaya)* | *The just-preceding citta is not only adjacent; it's a cogent reason for the next.* | *Warm reading of an email inclines the very next moments to draft a kind reply without strain.* | *Proximity→upanissaya* |
| *Natural decisive support (pakatūpanissaya)* | *Background habits/views/environment decisively favor certain outcomes.* | *Enough sleep and regular meals make calm, accurate replies the easy default in class.* | *"Sleep/food climate" note* |
| *Presence family assist (for context)* | *Sheer "being there" sustains processes.* | *Post-meal steadiness; heartbeat "on" keeps attention workable.* | *Presence + non-disappearance* |

***Table 14.C Action Doors*** *— Bodily vs* ***Vocal*** *intimation | Examples | Common confusions.*

***Table 14.C — Action Doors (intimation)***

| ***Door*** | ***Examples*** | ***Common confusions (fix)*** |
|---|---|---|
| *Bodily intimation (kāya-viññatti)* | *Posture shift to speak; hand gesture to pause; typing; nodding; walking away from the laptop* | *Confusing mere bodily by-products with intentional signals. Fix: ask "was there a willed posture/motion aimed at conveying or doing?" If no, it's just material change, not intimation.* |
| *Vocal intimation (vacī-viññatti)* | *Speaking calmly; clipped, harsh tone; cleared throat to get attention; deliberate sigh before replying* | *Confusing "vocal intimation" with inner talk. Fix: inner planning is mental; vocal intimation requires willed movement of the speech apparatus.* |
| *Mixed action lane (bodily + vocal)* | *Lean toward camera and say "I hear you."* | *Mistaking the object's pull ("they yelled") for your predominance switch. Fix: separate the conditioner (object vs your zeal/energy/attention/inquiry).* |
| *Non-intimation but looks like it* | *Autocorrect ding; chair creak; accidental key-tap* | *Treating non-willed noises as vocal intimation. Fix: ask "was it intended to signal/act?" If not, log it under object/presence, not action door.* |

### *Answer Keys*

***True/False:*** *1 T; 2 F; 3 T; 4 T; 5 T; 6 F; 7 T; 8 F; 9 T; 10 F.*

***Fill-ins:*** *(1) adverting; (2) seeing; (3) javana; (4) registration; (5) mind-door; (6) proximity decisive support; (7) object decisive support; (8) kamma; (9) vocal intimation; (10) presence.*

***Matching:*** *As keyed above.*

***Diagram / Short Answers / Scenario / Micro-Log / Quiz:*** *Accept any response that uses correct triads and modes, follows process order, and places action through* ***vocal intimation*** *with* ***presence*** *as overlap support.*

## *Ch. 15 — Mixed Methods: Paṭicca-samuppāda (DO) vs. Paṭṭhāna (24 Conditions)*

### *Orientation*

*Abhidhamma offers two lawful lenses for causality. The* ***DO method*** *explains the simple happening of states ("when this is, that is")—often laid out as the twelve links and their groupings. The* ***Paṭṭhāna method*** *exposes the conditioning forces (paccaya-satti) that make arising effective (object, proximity,*

*kamma, presence, etc.). Teachers in the tradition routinely **mix both** to clarify lived episodes without moralizing or storytelling. Our aim: know **when to lead with DO** and **when to zoom with Paṭṭhāna**, and see their unity of purpose in class practice.*

### *Diagram Hook*

***Caption:*** *"One urge, two readings."*

*Draw a phone-notification micro-episode in two stacked lanes:*

***Lane A (DO, 3–7):*** *saḷāyatana → phassa → vedanā → taṇhā → upādāna → bhava → (…) with a highlight at **C2** (vedanā → taṇhā).*

***Lane B (Paṭṭhāna):*** *triads at the same moments: **object** (sound) → **proximity/contiguity** (hand-off of javanas) → **decisive support** (upani ssaya) → **presence/non-disappearance** sustaining the state.*

### *Doctrinal Core*

#### *1) Two methods, one law.*

- ***DO method** = "the simple happening of a state in dependence on some other state" (the sutta formula "when this is, that is"). It is typically applied to the **twelve-term** wheel or to short spans (links 3–7).*

- ***Paṭṭhāna method** = analysis of **conditioning forces** (paccaya-satti): the ways conditions exert specific efficacy (e.g., object, proximity, kamma, presence…).*

- ***Unity of purpose:** Both display conditioned order (niyāma), and the Visuddhimagga itself blends them—using the **24 conditions** to illuminate **pairs within DO**.*

#### *2) When to use which in class.*

- ***Lead with DO** when learners need a **big-picture causal arc** (e.g., "how pleasant sound becomes grasping"). Use links **3–7** for present-flow and the **C2** pivot to train cutting craving at feeling.*

- ***Zoom with Paṭṭhāna** to **pinpoint mechanics** at a moment: which dhamma conditions which, in what **mode** (object, proximity, kamma, presence, etc.). Use Paṭṭhāna to avoid vague phrases like "it made me do it."*

#### *3) The "four masters" as a teacher's simplifier.*

*Paṭṭhāna's 24 relations can be **subsumed** under a few master modes for pedagogy: much falls under **presence**, **decisive support**, **object**, and **kamma** (with clear allocations such as proximity/contiguity/repetition under decisive support; many co-occurring supports under presence).*

***4) Worked micro-example (notification → urge):***

- ***DO read (links 3–7):*** *ear-base + sound → **phassa** → **vedanā** (pleasant) → **taṇhā** ("open it!") … (teach a **C2** cut at vedanā).*

- ***Paṭṭhāna re-read:*** *sound → **object condition** (ear-door process); last **javana** → next **javana** via **proximity/contiguity**; salience → **object decisive support**; quiet room/life-faculty → **presence**. (Show how each triad names **conditioning dhamma** → **conditioned dhamma — mode**.)*

## *Practice Section (5–12 mins)*

### *Classroom (6–7 mins)*

1. ***Two-lane drill:*** *In pairs, trace a **15-second urge** (ping → hand moves). Row 1 (DO): write 3–7 links, circle **C2**. Row 2 (Paṭṭhāna): write **three triads** (object; proximity/contiguity; presence).*

2. ***Mixing rule:*** *Swap papers; partners check that every Paṭṭhāna line states **(conditioning dhamma → conditioned dhamma — mode)** in one sentence. (No stories.)*

### *Solo (4–5 mins)*

*3) **Focus cut:** Rewatch your lane A and underline where you would cut **C2**. Then rewrite lane B to name which **mode** gives the best leverage (e.g., "object decisive support is heavy; shift object").*

## *Assessment Pack*

#### *True/False (10)*

1. *DO shows the **simple happening** of a state depending on another. **T.***

2. *Paṭṭhāna adds the analysis of **conditioning forces** (paccaya-satti). **T.***

3. *Teachers keep the two methods strictly separate. **F**—they are often taught mixed.*

4. *Links **3–7** cover present-effect flow like hearing → feeling → craving. **T.***

5. *Cutting at **C2** means intervening **after** craving has fully formed. **F**—intervene at feeling.*

6. *Object, proximity, presence, decisive support can **subsume** many relations. **T.***

7. *Paṭṭhāna triads must name object + door + base every time. **F**—name **conditioning dhamma → conditioned dhamma — mode**.*

*8. DO is only a rebirth-three-life theory, never present-flow. **F**—it's also used for present links 3–7.*

*9. Presence/non-disappearance are **overlap** supports. **T.***

*10. DO and Paṭṭhāna have different goals. **F**—both show lawful conditionality.*

***Answers:*** *T, T, F, T, F, T, F, F, T, F.*

***Fill-in-the-Blanks (10)***

*Word bank:* ***object***, ***proximity/contiguity***, ***presence***, ***decisive support***, ***phassa***, ***vedanā***, ***taṇhā***, ***C2***, ***simple happening***, ***conditioning force***

*1. DO is characterized as the _____ of a state depending on another. → **simple happening**.*

*2. Paṭṭhāna analyzes the specific _____. → **conditioning force**.*

*3. Ear + sound → _____ → feeling. → **phassa**.*

*4. Pleasant/neutral/unpleasant tone is _____. → **vedanā**.*

*5. Urge to open the app is _____. → **taṇhā**.*

*6. Cutting the habit at feeling is called _____. → **C2**.*

*7. The ping functions as _____ condition for the ear-door process. → **object**.*

*8. Hand-off from one javana to the next is _____. → **proximity/contiguity**.*

*9. Quiet room/life-faculty that sustains attention is _____. → **presence**.*

*10. A super-salient headline that weighs the taking is an _____ **decisive support**. → **decisive support**.*

***Answers:*** *as above.*

***Matching (10)***

*A — Terms*

*1. DO (method)*

*2. Paṭṭhāna (method)*

*3. Phassa*

*4. Vedanā*

*5. Taṇhā*

*6. Object condition*

*7. Proximity/contiguity*

*8. Decisive support*

*9. Presence/non-disappearance*

*10. Mixed method in Visuddhimagga*

*B — Cues*

*a) "When this is, that is" big-picture arc*

*b) Specific causal efficacies (paccaya-satti)*

*c) Contact at the door*

*d) Feeling tone*

*e) Craving pivot after feeling*

*f) Salient datum taken as object*

*g) Hand-off between cittas*

*h) Extra shove making an object weighty*

*i) Overlap sustaining what has arisen*

*j) 24 relations used to explain DO pairs*

***Key:*** *1-a ; 2-b ; 3-c ; 4-d ; 5-e ; 6-f; 7-g ; 8-h ; 9-i ; 10-j .*

***Label-the-Diagram (1)***

*Label the two lanes for the notification scene:*

- ***Lane A (DO):*** *3–7 with* ***C2*** *marked.*

- ***Lane B (Paṭṭhāna):*** *write three triads naming* ***(conditioning dhamma → conditioned dhamma — mode)*** *for object, proximity, presence.*
  ***Key:*** *Lane A shows saḷāyatana → phassa → vedanā → taṇhā… with* ***C2****; Lane B lists the three triads with correct modes.*

***Short Answer (2)***

1. *In one sentence, state the* ***difference*** *between DO and Paṭṭhāna.*
   ***Key:*** *DO states* ***that*** *arising happens dependently; Paṭṭhāna states* ***how****—through specific conditioning forces.*

2. *Give one case where* ***Paṭṭhāna zoom*** *is preferable in class.*
   ***Key:*** *When a student asks "why did that urge intensify right then?", use* ***object decisive support*** *vs* ***proximity*** *to specify how the intensification occurred.*

***Scenario Case (1) — "Slack ping at 9:02"***

*Student hears a ping, glances, feels a* ***pleasant tingle****, and nearly opens the app during deep work.*
***Task:*** *(a) Write the* ***DO lane*** *(3–7) and mark* ***C2****; (b) Write* ***three Paṭṭhāna triads*** *(object → ear-door; last javana → next javana — proximity; quiet office → sustained attention — presence).*
***Key:*** *Correct mapping of links and modes with C2 as the intervention point.*

***Micro-Log (1 — 60–90s)***

*"****Object:*** ___ *ping pulled.* ***Proximity:*** ___ → ___ *urge strengthened.* ***Presence:*** ___ *overlapped.* ***C2 cut:*** *noticing* ___ *feeling before leaning."*

***Quick Quiz (5)***

1. *Which method names* ***C2*** *explicitly? →* ***DO*** *(vedanā→taṇhā).*

2. *Which method explains* ***why*** *the urge persisted when the room stayed quiet? →* ***Paṭṭhāna (presence)****.*

3. *Which mode houses* ***proximity/contiguity/repetition****? →* ***Decisive support*** *(teaching simplifier).*

4. *Give the DO span you'd teach first for real-time practice. →* ***3–7*** *(door → feeling).*

5. *What does paccaya-satti mean? →* ***Conditioning force*** *(efficacy).*

***Answers:*** *1) DO/C2; 2) Paṭṭhāna/presence; 3) Decisive support; 4) 3–7; 5) efficacy/conditioning force.*

***Reflection Ticket (1)***

*In two lines, describe a fresh micro-urge from today using **both** methods:*
*Line A (DO): 3–7 with **C2** marked.*
*Line B (Paṭṭhāna): one triad that best explains the hinge (object? proximity? presence?).*

## *Takeaway Box*

- ***DO = big arc**, **Paṭṭhāna = fine gears**; both are one law of conditionality, and classical texts teach them **together**.*

- *Teach **3–7 + C2** for in-the-moment cuts; use **object/proximity/presence/decisive support** to diagnose and redesign conditions.*

## *Figures & Tables (production briefs)*

***Figures (A4 landscape PNG @300 dpi; labels outside; one overlay; Pāli in italics)***

1. ***Fig. 15.1 Two-Lane Causality** — Top: DO links **3–7** with **C2** overlay; Bottom: Paṭṭhāna triads for the same seconds. Purpose: anchor mixed reading.*

2. ***Fig. 15.2 Four Master Conditions Map** — Blocks for **object / decisive support / presence / kamma** with arrows showing which of the 24 nest beneath. Purpose: teacher's simplifier.*

3. ***Fig. 15.3 From Door to Force** — Eye/ear-door schematic (bases, objects) with callouts to **object** and **proximity** modes. Purpose: prevent level-mixing.*

## *Tables*

- ***Table 15.A DO vs. Paṭṭhāna at a Glance** — Column 1: Scope; 2: Primary units; 3: Classroom use; 4: Typical errors; 5: Example prompt. (Based on Ch. VIII overview.)*

***Table 15.A — DO vs. Paṭṭhāna at a Glance***

| ***Scope*** | ***Primary units*** | ***Classroom use*** | ***Typical errors*** | ***Example prompt*** |
|---|---|---|---|---|
| ***Dependent Origination (DO)**: shows how dukkha arises/ceases across the twelve links; taught forward and in reverse, with the live pivot at feeling → craving.* | *12 nidāna; five aggregates used as the observation lens; present-slice emphasis at sense bases → contact → feeling.* | *Train the present arc: watch vedanā at the door and insert the Path where craving would recruit clinging.* | *Treating DO as only "past-future," missing the present-pivot; confusing DO's narrative links with Paṭṭhāna's technical relations.* | *"Trace a real moment: door → phassa → vedanā → did taṇhā form? If yes, where would you cut with a Path factor?"* |
| ***Paṭṭhāna (Conditional Relations)**: analyzes how things assist each other using the 24 modes (presence family, decisive-support family, timing, etc.).* | *24 paccaya such as proximity/contiguity, upanissaya (object, proximate, natural), presence/non-disappearance, conascence/mutuality/association, prenascence/postnascence, repetition, etc.* | *Diagnose live clips: name conditioner, conditioned, and best mode; contrast similar modes (e.g., proximity vs anantarūpanissaya; object vs adhipati).* | *Collapsing proximity into "decisive"; calling any strong object "predominance"; mixing presence with upanissaya.* | *"Pick one inbox moment. Fill: conditioner, conditioned, best mode; add a one-line 'why' (object pull, hand-off, or background climate?)."* |

***Table 15.B Master-Mode Subsumption** — Master → Included relations → Classroom cue (e.g., presence → root/conascence/faculty… → "what's overlapping now?").*

***Table 15.B — Master-Mode Subsumption (for quick diagnosis)***

| ***Master*** | ***Included relations (how they tuck under)*** | ***Classroom cue*** |
|---|---|---|
| ***Presence*** | *Presence (atthi) and Non-disappearance (avigata); Association (sampayutta), Conascence (sahajāta), Mutuality (aññamaññā); Support (nissaya); Prenascence (purejāta) and Postnascence (pacchājāta). These are "being there / co-arising / still-there" helpers.* | *"What's overlapping or still on right now that's keeping this going?" Use for bases/objects already present, co-arising mental sets, nutriment/temperature maintenance.* |
| ***Decisive-support*** | *Upanissaya (object / proximate / natural) as the core; Predominance (adhipati); Roots (hetu); Faculties (indriya); Jhāna; Magga. All read as "cogent reason" forces rather than mere co-presence.* | *"What's the strong reason tipping this outcome?" If the object itself tips it, tag* ***object-upanissaya****; if the preceding citta tips it, tag* ***anantarūpanissaya****.* |
| ***Object*** | *Object (ārammaṇa) always; plus its decisive form* ***ārammaṇūpanissaya*** *when the object's pull is what seals it.* | *"What thing is being taken as object that's doing the work?" If it's more than mere content and actually tips the stream, promote to object-upanissaya.* |
| ***Proximity*** | *Proximity (anantara) and Contiguity (samanantara); note their bridge to* ***anantarūpanissaya*** *when adjacency carries cogent force.* | *"What just handed the baton to this moment?" Start with proximity; escalate to proximate decisive-support if the hand-off is itself the reason.* |
| ***Repetition*** | *Āsevana inside the javana run; momentum strengthening the next impulse.* | *"Is this the intra-run snowball?" Use when each push boosts the next, not just sits next to it.* |
| ***Kamma*** | *Kamma and its* ***Vipāka (result)*** *under one teaching bucket: volition planting seeds, results supporting concomitants.* | *"Is this intention and its fruit at work?" Use for deed/fruit pedagogy; DO hand-offs like upādāna → bhava can also be read via decisive-support here.* |

***Side rail for Ch. VIII classes:*** *keep DO for the storyline and cut-points, Paṭṭhāna for the mechanics and different "forces." The chapter 8 inserts in your draft explicitly flag misconceptions and worked examples to rehearse in class.*

### *Answer Keys (consolidated)*

- ***T/F:*** *1 T; 2 T; 3 F; 4 T; 5 F; 6 T; 7 F; 8 F; 9 T; 10 F.*

- ***Fill-ins / Matching / Diagram / SA / Scenario / Quick Quiz:*** *as keyed above.*

#### *Daily-Life Example (hook recap)*

***Hook:*** *"Trace an urge by DO and then re-read via paccaya."*

- ***DO:*** *ping → phassa →* ***pleasant vedanā*** *→* ***taṇhā*** *(mark* ***C2****)*

- ***Paṭṭhāna:*** *sound →* ***object****; last javana → next (****proximity****); quiet overlap →* ***presence****; headline weight →* ***decisive support****.*

*(Cross-tie to Vol. 7 chapters on the 24 paccaya, where each mode is drilled deeply; this capstone shows how to choose the lens for any classroom moment.)*

## *Ch. 16 — Error Clinic & Review (Bridge to Vol. 8)*

### *Orientation (why this matters; 3–6 lines)*

*By now you can name conditions fast—but small mislabels derail precision. This clinic fixes the top confusions we've seen in class:* ***repetition ≠ kamma****,* ***presence ≠ predominance****,* ***faculty ≠ path****,* ***association ≠ dissociation****, and more. We'll give quick, lawful tests and one-line repairs using the three-factor sentence (conditioner → conditioned — mode). This also doubles as your* ***readiness checklist*** *for the practice-driven Volume 8.*

### *Diagram Hook (what to draw/see; 1 compact caption)*

***Caption:*** *"Error triage: pick the right force, not the nearest word."*

*Draw a 2-row "mistake→fix" flow:*

*Row A:* ***Mislabel*** *bubble (e.g., "Repetition = kamma") → fork of* ***tests*** *(Is there cetanā? Is it within one javana run?) →* ***Correct mode*** *(āsevana / kamma).*

*Row B:* ***Mislabel*** *("Presence = predominance") → tests (Does it merely overlap, or does it* ***dominate****?) →* ***Correct mode*** *(presence / predominance).*

## *Doctrinal Core (precise fixes with sources)*

### *Use this table in class: "Common Mislabels → Quick Fix"*

1. ***"Repetition = kamma."***

    - ***Test:*** *Is there explicit* ***volition (cetanā)*** *choosing? If not, you're likely seeing āsevana—the intra-run strengthening of later javana by earlier ones.*

    - ***Fix:*** *If it's* ***immediate momentum inside one javana run****, label* ***āsevana*** *(repetition); if it's* ***volition****, label* ***kamma****.*

2. ***"Presence = predominance."***

    - ***Test:*** *Does the conditioner simply* ***overlap*** *(presence/non-disappearance), or does it* ***rule the moment*** *(predominance)?*

    - ***Fix:*** *Overlap →* ***presence/ non-disappearance****; ruling force →* ***adhipati (predominance)****.*

3. ***"Object = object-predominance."***

    - ***Test:*** *Is it just the* ***taken thing*** *(object), or a* ***heavied object*** *(object decisive support / object predominance—near-identical in force)?*

    - ***Fix:*** *Plain taking →* ***object****; extra shove →* ***object decisive support/predominance****.*

4. ***"Proximity = random habit."***

    - ***Test:*** *Are we explaining the* ***hand-off*** *from one citta to the next (****proximity/contiguity****) or a long-term tendency?*

    - ***Fix:*** *For* ***immediate hand-off****, use* ***proximity/contiguity*** *(often taught as* ***proximity decisive support****).*

5. ***"Faculty = path."***

    - ***Test:*** *Is this a* ***controlling power*** *in its domain (faculty), or* ***eightfold path*** *factors giving the moment a* ***liberative tilt*** *(path condition)?*

- ***Fix:*** *Control power → **indriya**; liberative tilt → **path**.*

6. ***"Jhāna = predominance."***

   - ***Test:*** *Are we seeing **quality-boost of collectedness** (jhāna condition) or a **dominating ruler** (predominance)?*

   - ***Fix:*** *Quality-boost → **jhāna**; ruler → **adhipati**.*

7. ***"Vipāka = fresh choice."***

   - ***Test:*** *Is the force **resultant, passive** (vipāka) or **volitional** (kamma/cetanā)?*

   - ***Fix:*** *Payload/support → **vipāka**; builder → **kamma (cetanā)**.*

8. ***"Association = dissociation."***

   - ***Test:*** *Same **moment–base–object** among mental factors (association) vs **cross-type** mind↔matter aid (dissociation, often with **pre-/postnascence** rails).*

   - ***Fix:*** *Mental-only cohere → **association**; cross-type aid → **dissociation**, note timing.*

9. ***"Nutriment = kamma."***

   - ***Test:*** *Is it listed **nutriment** (edible, contact, volition, consciousness) **sustaining** states, or **volition acting as builder**?*

   - ***Fix:*** *Sustaining fuel → **āhāra**; choosing → **kamma**.*

10. ***"Everything = masters at once."***

- ***Test:*** *Which **one master** explains the **core shift** (object / decisive support / kamma / presence)?*

- ***Fix:*** *Name **one**, then optionally add a precise sub-mode.*

## *Practice Section (guided drills; 5–12 mins; classroom + solo)*

### *Classroom (6–7 mins)*

1. ***Name*** *→* ***Test*** *→* ***Fix.*** *Teacher throws a mislabel ("That urge persisted because of kamma"). Students apply tests, then rewrite as a* ***triad*** *with the* ***right mode*** *(e.g., "last javana → next javana — proximity/contiguity").*

2. ***Master pick.*** *In a 30-sec clip (ping → lean → breath → calm), groups assign* ***one master*** *per pivot and justify with a 7–12 word sentence.*

### *Solo (4–5 mins)*

*3)* ***Readiness checklist (tick ✓):***

- *I can separate* ***āsevana*** *vs* ***kamma****.*
- *I can keep* ***presence*** *vs* ***predominance*** *clean.*
- *I state* ***triads*** *without story (conditioner → conditioned — mode).*
- *I can bridge* ***mind*** *→* ***speech*** *lawfully (kamma →* ***vocal intimation****).*

## *Assessment Pack*

#### *True/False (10)*

1. *Repetition (āsevana) is the strengthening of later javana by earlier ones, not a fresh choice.* ***T****.*
2. *Cetanā is kamma in Abhidhamma analysis.* ***T****.*
3. *Presence and non-disappearance differ in meaning.* ***F****.*
4. *Predominance means simple temporal overlap.* ***F****.*
5. *Object decisive support and object predominance are near-identical in force.* ***T****.*
6. *Proximity/contiguity explains long-term habits over days.* ***F****—it's a momentary hand-off.*
7. *Faculty condition = path condition.* ***F****—different relations.*

8. *Vipāka is a passive resultant mode.* ***T****.*

9. *Association is mental-only; dissociation crosses mind–matter.* ***T****.*

10. *One master per pivot keeps teaching clean.* ***T****.*

***Fill-in-the-Blanks (10)***

*Word bank:* ***āsevana, cetanā, atthi, avigata, adhipati, object, object decisive support, proximity, indriya, path***

1. *Volition in Abhidhamma is _____. →* ***cetanā****.*
2. *Intra-run strengthening is _____. →* ***āsevana****.*
3. *Presence is ___-paccaya; non-disappearance is ___-paccaya. →* ***atthi; avigata****.*
4. *Dominating force is _____. →* ***adhipati*** *(predominance).*
5. *A merely taken datum is _____; a "heavied" datum is _____. →* ***object; object decisive support****.*
6. *The citta-to-citta hand-off is _____. →* ***proximity*** *(contiguity).*
7. *A controlling power in its domain is _____. →* ***indriya*** *(faculty).*
8. *Eightfold factors giving a liberative tilt are under _____ condition. →* ***path****.*

*9–10) (spares for teacher use)*

***Matching (10)***

*A — Mislabel → B — Corrective*

1. *Repetition = kamma → a) call* ***āsevana*** *(intra-run) unless volition present*
2. *Presence = predominance → b) overlap ≠ ruling; call* ***presence*** *unless domination*
3. *Object = object-predominance → c) plain* ***object*** *vs heavy* ***object decisive support***

*4. Proximity = habit → d) use **proximity/contiguity** for hand-off only*

*5. Faculty = path → e) **indriya** control vs **path** liberative tilt*

*6. Vipāka = choice → f) **resultant** vs **volition***

*7. Association = dissociation → g) mental-only vs cross-type with timing*

*8. Nutriment = kamma → h) **āhāra** sustains vs **cetanā** chooses*

*9. Jhāna = predominance → i) **quality-boost** vs **ruler***

*10. Everything = all masters → j) pick **one master** per pivot*

***Key:** 1-a ; 2-b ; 3-c ; 4-d ; 5-e ; 6-f ; 7-g ; 8-h ; 9-i ; 10-j .*

***Label-the-diagram (1)***

*Given the flowchart from "Diagram Hook," label each **test** and **fix** correctly for two cases:*
*(a) "Repetition = kamma," (b) "Presence = predominance."*
***Answer:** (a) ask "Is there cetanā?" → if **No**, pick **āsevana**; if **Yes**, **kamma**. (b) ask "Does it rule?" → if **No**, **presence**; if **Yes**, **predominance**.*

***Short Answer (2)***

1. *In one sentence, distinguish **presence** from **predominance** with a phone-ping example.*
   ***Key:** Presence means quiet **overlaps** and sustains attention; predominance means a **striking object** rules the moment.*

2. *In one sentence, show how to test **āsevana vs kamma** at the instant of leaning to scroll.*
   ***Key:** Ask if there's new **cetanā**—if not, name **āsevana**; if yes, **kamma**.*

***Scenario Case (1) — "Meeting ended → calm → reply"***

*A noisy stand-up ends; you feel relief; you choose to reply gently. Write **three triads** in order, avoiding mislabels, and name **one master** for each.*
***Expected:** (1) "End of noise → calm — **disappearance** (Presence family)" ; (2) "Quiet overlaps → steadiness — **presence**" ; (3) "Volition to speak kindly → vocal intimation — **kamma**" .*

***Micro-log (1 — 60–90s)***

*"Mislabel I caught: _____ → Fixed as: _____ (triad). Master used: _____."*

***Quick Quiz (5)***

1. *Name the **builder** in Abhidhamma terms. → **cetanā (kamma)**.*

2. *Which mode explains intra-run momentum? → **āsevana**.*

3. *Which pair are identical in meaning? → **presence & non-disappearance**.*

4. *What master should you pick **first** in a messy scene? → The one that explains the **core shift**.*

5. *What's the lawful door from mind to speech? → **vocal intimation**.*

## *Takeaway Box (1–3 bullets)*

- *Diagnose with **tests**, then **name one mode**: repetition vs. kamma; presence vs. predominance; faculty vs. path.*

- *Always state the **triad** (conditioner → conditioned — mode).*

- *You're ready for Vol. 8: live drills where mislabels are corrected on the fly.*

## *Figures & Tables (production briefs)*

### *Figures (A4 landscape, PNG @300 dpi; labels outside; one overlay; Pāli in italics)*

1. ***Fig. 16.1 Error-Triage Flowchart** — tests for 5 common mislabels → correct modes. Purpose: quick classroom repair.*

2. ***Fig. 16.2 Masters First** — four lanes (Object / Decisive Support / Kamma / Presence) with sample pivots. Purpose: keep analysis simple.*

3. ***Fig. 16.3 Association vs. Dissociation** — water&milk vs water&oil icons; add pre/post rails. Purpose: stop level-mixing.*

### *Tables*

- ***T16.A Mislabel → Test → Fix** — 10 rows from the Doctrinal Core with one-line checks and the right mode plus source cue.*

***T16.A — Mislabel → Test → Fix (Doctrinal Core)***

| ***Mislabel (what students say)*** | ***One-line test*** | ***Correct mode*** | ***Fix (one-liner)*** | ***Source cue*** |
|---|---|---|---|---|
| *"That subject line is predominance."* | *Remove the inner "leader" and keep the same object; does the pull remain?* | ***Object-upanissaya*** | *If the object alone tips the mind, it's object-decisive support, not adhipati.* | *Vism XVII (object vs adhipati)* |
| *"This is just proximity."* | *Is the previous citta also the cogent reason for the next, not mere adjacency?* | ***Anantarūpanissaya*** | *Proximate decisive-support = adjacency plus "because."* | *Vism XVII (proximity vs proximate upanissaya)* |
| *"Association means co-help."* | *Do the factors only cohere in one citta, or reciprocally stabilize each other?* | ***Sampayutta*** *vs* ***Aññamaññ*** | *Association = cohere; mutuality = "tripod" co-help.* | *Vism XVII (association/mutuality)* |
| *"The object existed earlier, so it's decisive."* | *Earlier object present or actually tipping the stream?* | ***Purejāta*** *vs* ***Ārammaṇūpanissaya*** | *Prenascence = earlier support; upanissaya = decisive pull.* | *Vism XVII (prenascence; object-upanissaya)* |
| *"Later mind leading posture is predominance."* | *Is later mind merely maintaining earlier matter?* | ***Pacchājāta*** | *Postnascence maintains; not a leadership force.* | *Vism XVII (postnascence)* |
| *"This habit is kamma."* | *Is it an in-burst strengthening within 7 javana,* | ***Āsevana*** *vs* ***Kamma/Vipāka*** | *Repetition ≠ stored kamma; don't collapse momentum with seeds/results.* | *Vism XVII (āsevana; kamma/result)* |

| | | | | |
|---|---|---|---|---|
| | *or past volition bearing fruit?* | | | |
| *"Door contact makes later resultant feeling directly."* | *Same-moment door-born, or later phase only by upanissaya?* | ***Conascence** vs **Upanissaya*** | *Five-door: feeling conascent; later phases: only decisive-support.* | *Vism XVII (phassa→vedanā mappings)* |
| *"Result supports by presence, so call it presence."* | *Is it named as **vipāka** conditioning its set, or just 'still there'?* | ***Vipāka** (under Kamma bucket)* | *When the text says "result conditions…" keep it as result, not generic presence.* | *Vism XVII (result condition)* |
| *"Strong faith in the moment is predominance."* | *Is it a matured faculty biasing outcomes over time?* | ***Pakatūpanissaya*** | *Natural decisive-support from climate/tendency, not the four adhipati.* | *Vism XVII (natural upanissaya; faculties)* |
| *"Eye-base with seeing is co-arising."* | *Same moment or earlier-born base?* | ***Purejāta*** | *Bases are prenascent supports, not conascent with citta.* | *Vism XVII (base-prenascence)* |

***T16.B Readiness Checklist** — rows: skills; columns: self-rating; quick evidence (one triad you can state).*

***T16.B — Readiness Checklist (tick your mastery)***

| ***Skill (must-have for this chapter)*** | ***Self-rating (1–5)*** | ***Quick evidence (state one triad cleanly)*** |
|---|---|---|
| *Name conditioner / conditioned / best mode for a live clip* | | |
| *Discriminate **object** vs **adhipati** on the fly* | | |
| *Discriminate **proximity** vs **anantarūpanissaya*** | | |
| *Map **purejāta** vs **pacchājāta** in one sentence* | | |

*Separate **association / conascence / mutuality***

*Spot **āsevana** vs "just proximity" inside a javana run*

*Keep **vipāka** under the Kamma bucket (not "presence")*

*Use the master buckets to triage a messy episode*

*Run the Mislabel → Test → Fix protocol without notes*

*State one clean DO present-arc (door→phassa→vedanā) and where a Path factor would cut*

*Tip for the "triad" proof: say it out loud like a math fact, e.g., "Conditioner: 'Grades released' object | Mode: object-upanissaya | Conditioned: adverting and planning."*

***T16.C Masters & Subsumption** — which fine-grained relations roll up under which master.*

***T16.C — Masters & Subsumption (quick triage map)***

| ***Master*** | ***What rolls up under it*** | ***Classroom cue*** |
|---|---|---|
| ***Presence*** | *Atthi (presence), Avigata (non-disappearance), Sampayutta (association), Sahajāta (conascence), Aññamaññā (mutuality), Nissaya (support), Purejāta (prenascence), Pacchājāta (postnascence)* | *"What's overlapping or still on right now that is keeping this going?" Bases/objects already there, co-arising packs, heartbeat/nutriment maintenance.* |
| ***Decisive-support*** | *Upanissaya (object / proximate / natural), Adhipati (predominance), Hetu (roots), Indriya (faculties), Jhāna, Magga* | *"What's the strong reason tipping this outcome?" Object sticky, prior citta compelling, or climate/leader force at work.* |
| ***Object*** | *Ārammaṇa always; promote to Ārammaṇūpanissaya when the object itself decides the turn* | *"What thing being taken as object is doing the work?" If it tips the stream, it's object-decisive.* |
| ***Proximity*** | *Anantara and Samanantara; bridge case → Anantarūpanissaya when adjacency itself is the cogent reason* | *"What just handed the baton to this moment?" If adjacency is also the reason, tag proximate decisive-support.* |

| | | |
|---|---|---|
| ***Repetition*** | *Āsevana within the impulse run (javana→javana strengthening)* | *"Is this the intra-run snowball?" Strengthening, not just next-in-line.* |
| ***Kamma*** | *Kamma (volition) and Vipāka (result) as a teaching pair* | *"Is this deed/fruit at work?" Keep result under the Kamma umbrella for pedagogy.* |

*Use this set to grade student answers fast: first pick the master, then tighten to the fine-grained relation if needed. If they mislabel, run the T16.A test line and correct on the spot.*

## *Answer Keys*

***True/False:*** *1 T; 2 T; 3 F; 4 F; 5 T; 6 F; 7 F; 8 T; 9 T; 10 T.*

***Fill-ins:*** *(1) cetanā; (2) āsevana; (3) atthi; avigata; (4) adhipati; (5) object; object decisive support; (6) proximity; (7) indriya; (8) path; (9–10) instructor's local items.*

***Matching:*** *As keyed above with citations.*

***Diagram / Short Answers / Scenario / Micro-log / Quick Quiz:*** *Accept responses that apply the* ***tests*** *and land on a single, correct* ***mode****, with lawful triads and proper sources.*

### *Global Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay per plate)*

1. ***V7.1*** *The 24 Paccaya Wheel — names + one-line gloss each. Purpose: master list at a glance.*

2. ***V7.2*** *Analysis → Synthesis Bridge — from enumeration to conditional web. Purpose: show why Paṭṭhāna completes the method.*

3. ***V7.3*** *Three-Factor Condition Template — conditioner → conditioned → mode. Purpose: keep reads tight.*

4. ***V7.4*** *Hand-off Plate (Proximity/Contiguity) — moment-to-moment succession.*

5. ***V7.5*** *Conascence–Mutuality–Support — co-arising teamwork map.*

6. ***V7.6*** *Decisive Support vs. Predominance — when the shove matters most.*

7. ***V7.7*** *Association vs. Dissociation (with water–oil icon) — mind↔matter assistance without mixing.*

8. ***V7.8*** *Presence / Absence / Disappearance / Non-disappearance — overlapping-time supports and removals.*

9. ***V7.9*** *Four "Master Conditions" Map — object / decisive support / kamma / presence.*

10. ***V7.10*** *DO vs. Paṭṭhāna — two-methods comparison strip.*

***Plate spec:*** *high-contrast; no gradients/3D; Pāli in italics; labels outside; one overlay per plate; generous spacing.*

## *Global Tables (classroom-ready)*

1. ***T V7.1*** *The 24 Conditions — Pāli | English | one-sentence classroom cue.*

### *T V7.1 — The 24 Conditions*

| *Pāli* | *English* | *One-sentence classroom cue* |
|---|---|---|
| *hetu-paccaya* | *Root condition* | *Roots color the citta from the inside; read the tone first.* |
| *ārammaṇa-paccaya* | *Object condition* | *The object "being taken" lets consciousness arise and work.* |
| *adhipati-paccaya* | *Predominance* | *One factor leads the team so the task gets done (zeal, energy, collectedness, inquiry).* |
| *anantara-paccaya* | *Proximity* | *This mind-moment hands off immediately to the next.* |
| *samanantara-paccaya* | *Contiguity* | *Same as proximity, emphasizing the seamless handoff.* |
| *sahajāta-paccaya* | *Conascence* | *Co-born states arise together in one moment.* |
| *aññamaññña-paccaya* | *Mutuality* | *Co-born states support each other like a tripod.* |

| | | |
|---|---|---|
| *nissaya-paccaya* | *Support* | *A base or ground sustains the arising state.* |
| *upanissaya-paccaya* | *Decisive support* | *A strong background condition tips the scale.* |
| *purejāta-paccaya* | *Prenascence* | *Earlier-born rupa sustains later-born citta.* |
| *pacchājāta-paccaya* | *Postnascence* | *Later citta sustains earlier-born body-matter.* |
| *āsevana-paccaya* | *Repetition* | *Habit strengthens the stream by repeated javanas.* |
| *kamma-paccaya* | *Kamma* | *Volition steers results down the line.* |
| *vipāka-paccaya* | *Kamma-result* | *Resultant states condition others as fruit.* |
| *āhāra-paccaya* | *Nutriment* | *Food/mental nutriment keeps processes going while present.* |
| *indriya-paccaya* | *Faculty* | *Dominant "controls" like faith/energy balance the team.* |
| *jhāna-paccaya* | *Jhāna* | *The absorption factors condition associated states toward unification.* |
| *magga-paccaya* | *Path* | *Path factors condition states toward liberation.* |
| *sampayutta-paccaya* | *Association* | *Associated dhammas share one object, base, and time.* |
| *vippayutta-paccaya* | *Dissociation* | *Some conditions help precisely by being different and separate.* |
| *atthi-paccaya* | *Presence* | *What is present now sustains what operates now.* |

| | | |
|---|---|---|
| *natthi-paccaya* | *Absence* | *What is gone can condition by its very absence.* |
| *vigata-paccaya* | *Disappearance* | *The fading of a thing conditions what follows.* |
| *avigata-paccaya* | *Non-disappearance* | *What has not faded continues to sustain.* |

*Names and order follow the canonical 24 as summarized in Visuddhimagga XVII.66–67.*

2. ***T V7.2*** *Conditioner–Conditioned–Mode — three-factor worksheet with daily-life examples.*

***T V7.2 — Conditioner–Conditioned–Mode (with daily-life cues)***

| ***Conditioner*** | ***Conditioned*** | ***Mode*** |
|---|---|---|
| *Notification sound* | *Ear-consciousness + attention lock* | *Object (ārammaṇa)* |
| *Zeal for the task at 9:00* | *Stable collecting on the breath* | *Predominance (adhipati)* |
| *Just-past thought "spawns" the next one* | *Next thought pulse* | *Proximity/Contiguity (anantara/samanantara)* |
| *Repeated scrolling* | *Stronger urge to keep scrolling* | *Repetition (āsevana)* |
| *Lunch (physical nutriment)* | *Afternoon stamina and clarity* | *Nutriment (āhāra)* |
| *Teacher's pep-talk in the morning* | *Choosing to study after school* | *Decisive support (upanissaya)* |
| *Eye-faculty in good shape* | *Clear seeing when reading* | *Faculty (indriya)* |
| *Breath sign well-held* | *Applied and sustained thought quiet down* | *Jhāna (jhāna-paccaya)* |

| | | |
|---|---|---|
| *Anger + its buddies co-arise* | *Each strengthens the other's impact* | *Conascence/Mutuality (sahajāta/aññamaññña)* |
| *Quiet room right now* | *Ongoing calm attention* | *Presence (atthi)* |

*Reference for the modes: Visuddhimagga XVII list of 24; predominance linked to the four iddhipādā (zeal, energy, consciousness, inquiry).*

3. ***T V7.3*** *Root/Object/Predominance — definition | tell-tale signs | pitfalls.*

***T V7.3 — Root / Object / Predominance***

| ***What*** | ***Definition*** | ***Tell-tale signs*** | ***Pitfalls*** |
|---|---|---|---|
| *Root (hetu-paccaya)* | *Roots like greed/non-greed, hate/non-hate, delusion/non-delusion act as "under-causes" coloring associated states.* | *Feel the mind's basic tone first; the whole moment leans with it.* | *Confusing strong mood with decisive-support; root is intrinsic coloring, not a big external nudge.* |
| *Object (ārammaṇa-paccaya )* | *The taken object serves as condition for citta and cetasikas by being their target.* | *Clear "what" in experience: sound, text, image, thought.* | *Mistaking mere salience for predominance; a vivid object is still just object-condition.* |
| *Predominance (adhipati-paccaya)* | *One among zeal, energy, collectedness, inquiry takes the lead and drives success.* | *You can name which lever led the run: "zeal carried," "inquiry drove," etc.* | *Confusing it with object-pull or with upanissaya; here a leader within the team dominates, not an outside setup.* |

*Notes: "Condition" (paccaya) means what assists the arising/presence of another state; Visuddhimagga defines it as "assistantial" in function, which is the backbone for all three rows above.*

4. ***T V7.4*** *Proximity vs. Contiguity — what qualifies | misreads | fix.*

***T V7.4 Proximity vs. Contiguity — what qualifies | misreads | fix***

| ***Mode (Pāli)*** | ***What qualifies*** | ***Common misreads*** | ***Fix*** |
|---|---|---|---|

| | | | |
|---|---|---|---|
| *Proximity (anantara)* | *The immediately preceding citta that leaves no gap; if there's any interval, proximity fails.* | *Treated as "almost simultaneous."* | *Verify sequence: the conditioner has just ceased; the next citta arises right after, with no interval.* |
| *Contiguity (samanantara)* | *Adjacency "quite without interval," emphasized as technical, gapless succession.* | *Treated as a different timing from proximity, or as simultaneity.* | *Teach them as the same adjacency in meaning, with contiguity highlighting the absolute-gapless nuance.* |

5. ***T V7.5*** *Conascence/Mutuality/Support — co-arising sets | typical episodes.*

***T V7.5 Conascence/Mutuality/Support — co-arising sets | typical episodes***

| ***Relation (Pāli)*** | ***Co-arising set*** | ***Typical episode (classroom cue)*** |
|---|---|---|
| *Conascence (sahajāta)* | *One citta together with its conascent cetasikas; "dhammas of a single moment… produced from one [kamma]" arise together and condition each other.* | *A seeing moment: eye-consciousness with its mental factors arises together; treat as a co-arisen pack.* |
| *Mutuality (aññamaññā)* | *Within that conascent pack, members support one another reciprocally.* | *A "tripod" image: take one leg away, the whole cannot stand.* |
| *Support (nissaya)* | *"Assistance" as a base or ground; classic cases include material bases and suitable supports aiding arising/presence.* | *Confused with decisive support or with object-only conditioning.* |

6. ***T V7.6*** *Decisive Support vs. Ordinary Support — markers | examples | teacher note.*

***T V7.6 Decisive Support vs. Ordinary Support — markers | examples | teacher note***

| ***Contrast*** | ***Markers (how to tell)*** | ***Example*** | ***Teacher note*** |
|---|---|---|---|
| *Ordinary Support (nissaya) vs. Decisive Support (upanissaya)* | *Support = assists by being a "base/ground." Decisive support = stronger, cogent dependence; can operate across time, including when the conditioner has already ceased.* | *Base-and-object supports at the sense doors versus a powerful prior cause that tips the next mind.* | *Anchor your language: "assists" for support; "cogent reason" for decisive support.* |
| *Proximity vs. Proximity-decisive-support* | *Both are gapless succession. Proximity "arouses" the next citta; proximity-decisive-support adds cogency/decisiveness.* | *Five-door process: adverting → receiving → investigating → determining → impulsion.* | *Coach students to mark "no gap" first, then feel the extra punch that makes the next citta certain.* |
| *Natural decisive support (pakati-upanissaya)* | *Natural traits or habits (faith, virtue, learning, generosity, wisdom) function as decisive supports repeatedly.* | *"With faith as decisive support he gives, undertakes precepts, arouses jhāna… insight… path… attainment."* | *Use when explaining character-level conditioning that keeps nudging wholesome arisings.* |
| *Object- and Object-predominance links* | *Ignorance can function as object condition and as object-decisive-support* | *"At the time of greed contingent upon ignorance" and when one* | *Helpful contrast: object-modes vs. proximity-modes in one paragraph to reduce mode-mixing.* |

| | |
|---|---|
| *when it's given importance or enjoyed.* | *"gives importance [to ignorance]."* |

***Cross-check anchors:*** *24 relations list and "assisting" definition of condition (Vism XVII)*

*. The five-door sequences showing proximity/contiguity/proximity-decisive-support at work . Conascence and mutuality scope and the tripod rationale*

7. ***T V7.7*** *Pre-/Postnascence — timing schema | concrete cases.*

***T V7.7 Pre-/Postnascence — timing schema | concrete cases***

| ***Timing schema*** | ***Concrete cases*** |
|---|---|
| *Prenascence (purejāta): earlier-risen matter or object sustains later mind; counted across the five doors and heart-basis* | *"Eye-base and visible object already present → eye-consciousness arises." Presence-as-condition for bases/objects; the text enumerates the five sense-bases and heart-basis as prenascent for their respective consciousness.* |
| *Conascence (sahajāta): mental factors arise together with consciousness and help each other* | *In the seeing episode, mind and feeling arise together; Mogok illustrates this in the contact-to-feeling sequence.* |
| *Postnascence (pacchājāta): later-risen mind supports earlier-risen body, "consolidating" it* | *Classic simile: appetite-volition sustaining nestlings; defined explicitly as later mind assisting prenascent body.* |
| *Edge note on timing variations* | *The physical basis can sometimes be prenascent and sometimes not (e.g., at rebirth-linking); the treatise flags these timing rails.* |
| *Mogok classroom anchor* | *Eye-sensitivity and form occur before, so they count as prenascent; the co-arising mind-feeling bundle is conascence. The "tree and shadow" simile nails the order.* |

8. ***T V7.8*** *Repetition/Kamma/Result — differences | sample statements | correction lines.*

***T V7.8 Repetition/Kamma/Result — differences | sample statements | correction lines***

| ***Mode*** | ***Differences*** | ***Sample statement (classroom)*** | ***Correction line*** |
|---|---|---|---|
| *Repetition (Āsevanā)* | *Strengthens the next citta by "repeating" the same quality; threefold as wholesome, unwholesome, functional* | *"A previous wholesome impulsion conditions the succeeding wholesome impulsion as repetition."* | *Don't confuse with mere proximity. It's the strengthening-by-rehearsal , not just "next in line."* |
| *Kamma (Kamma-paccaya)* | *Volition as conditioner: (a) past wholesome/unwholesome acts from a different time; and (b) conascent volition for associated states and consciousness-born matter* | *"Conascent volition conditions associated factors and the matter they originate (e.g., speech-body)."* | *Don't shrink it to "only past deeds." Conascent volition is also kamma-condition for its pack.* |
| *Result (Vipāka-paccaya)* | *Resultant states assist resultant states "by effortless quiet"* | *"Resultant feeling supports resultant concomitants as result-condition."* | *Not the same as presence. Presence is about existingness now; result-condition is the dhammic kinship of result-with-result.* |

*9.**T V7.9** Nutriment & Faculty — conditioner type | where to spot it.*

## *T V7.9 Nutriment & Faculty — conditioner type | where to spot it*

| ***Conditioner type*** | ***Where to spot it*** |
|---|---|
| *Physical nutriment (āhāra) as nutriment-condition; generates and sustains nutriment-born matter; also works as support, presence, non-disappearance* | *"Physical nutriment is a condition, as nutriment, for this body"; the treatise details chains of octads and shows nutriment acting as progenitor/support/presence/non-disappearance. Classroom cues: meals, mother-to-fetus nutrition, even topical application; one meal can sustain for days; divine nutriment sustains longer.* |
| *Nutriment in daily Mogok talk* | *"Body exists by kamma, mind, temperature, and nutriment. Kamma is like a mother; nutriment is like a nurse." Use this as the modern memory hook.* |

| | |
|---|---|
| *Faculty (indriya-paccaya): twenty (excluding the two sex-faculties) assist by predominance* | *Five sense-faculties condition only immaterial states; material life-faculty conditions matter due to kamma; the immaterial faculties condition associated states and the matter they originate. Use at doors and in balancing the five spiritual faculties in practice.* |
| *The 22 faculties (scope reference)* | *Chapter header lists the full set of twenty-two, situating where "faculty" lives in the map. Useful for teacher orientation.* |

9. ***T V7.10*** *Jhāna & Path — classroom observables | lawful benefits.*

***T V7.10 Jhāna & Path — classroom observables | lawful benefits***

| ***Mode (Pāli)*** | ***Classroom observables*** | ***Lawful benefits (what it conditions)*** |
|---|---|---|
| *Jhāna-paccaya* | *Stable attention, factors of absorption present; students report one-pointedness and ease staying on a chosen object.* | *The seven jhāna factors condition associated mental states and the material form they originate; not counted for the two 5-door consciousness sets or rootless cittas.* |
| *Magga-paccaya (Path)* | *Clear, ethical/attentive/wise functioning appearing together; students can name right view–right effort–right mindfulness operating in one moment.* | *The twelve path factors condition associated states and the matter they originate; at rebirth-linking they function as resultant, indeterminate path factors.* |
| *In practice (Mogok cue)* | *Insert "path factors" between feeling and craving during live episodes; observe the hand-off cooling the urge.* | *Using path at the vedanā→taṇhā hinge is the classroom exit lane repeatedly emphasized.* |

10. ***T V7.11*** *Association vs. Dissociation — moment relation | mind/matter pairing rules | rebirth note.*

***T V7.11 Association vs. Dissociation — moment relation | mind/matter pairing rules | rebirth note***

| *Relation (Pāli)* | *Moment relation* | *Mind/matter pairing rules* | *Rebirth note* |
|---|---|---|---|
| *Association (sampayutta -paccaya)* | *Same base, same object, same arising, same cessation within one moment.* | *Holds only among immaterial aggregates mutually; "cohere in one moment."* | *In rebirth-linking, mentality-materiality includes association among the conascent aggregates supporting the sixth base.* |
| *Dissociation (vippayutta-paccaya)* | *Different in base/object while still cooperating; timed as conascence, postnascence or prenascent.* | *Cross-pairing of mind and matter without sharing base/object; includes mind→matter and matter→mind assists without "co-arising identity."* | *At rebirth-linking, resultant aggregates condition materiality due to past kamma as dissociation; physical basis and aggregates stand to each other by dissociation.* |

***T V7.12** Presence/Absence/Disappearance/Non-disappearance — overlap logic | examples.*

***T V7.12 Presence/Absence/Disappearance/Non-disappearance — overlap logic | examples***

| *Mode (Pāli)* | *Overlap logic (what it asserts)* | *Everyday example* |
|---|---|---|
| *Presence (atthi-paccaya)* | *A presently-existing state consolidates another like state; "because it is there now, it helps."* | *Being well-rested is present so attention holds steadier during study.* |
| *Absence (natthi-paccaya)* | *Because X is absent now, Y that depends on that absence can occur.* | *No loud music, so subtle breathing is easy to notice.* |
| *Disappearance (vigata-paccaya)* | *Because X has just ceased, Y that depends on its vanishing can occur.* | *The notification ping stops; the urge to check the phone drops away and reading resumes.* |
| *Non-disappearance (avigata-paccaya)* | *Because X has not vanished yet, it keeps supporting Y.* | *Ongoing pain continues to sustain irritation until known rightly.* |

11. *Notes for teachers*

*• Presence is broadly mapped across mind–mind and mind–matter pairings in Paṭṭhāna summaries; the text gives seven headings such as "immaterial for immaterial," "bases for consciousness," etc. Use these to justify overlap examples without over-detailing in class.*

*• Association vs. dissociation sits underneath these presence/absence rails: association = "cohere this moment," dissociation = "help without sharing base/object," timed as conascence/postnascence/prenascent.*

12. ***T V7.13** Master Conditions Simplifier — how all 24 fit under 4.*

## *T V7.13 — Master Conditions Simplifier (how all 24 fit under 4)*

| ***Master bucket*** | ***Included relations (Pāli)*** | ***One-line simplifier*** | ***Classroom cue*** |
|---|---|---|---|
| *Presence & structure* | *atthi (presence), avigata (non-disappearance), sahajāta (conascence), aññamaññā (mutuality), nissaya (support), sampayutta (association), vippayutta (dissociation), purejāta (prenascence), pacchājāta (postnascence), āhāra (nutriment)* | *What's co-there, co-built, or still sustaining* | *"What is overlapping now, or still holding it up?"* |
| *Decisive leadership* | *upanissaya (3: object/proximate/natural), adhipati (predominance), hetu (root), indriya (faculty), jhāna, magga, ārammaṇa (object)* | *What takes charge or tips the scales* | *"Which factor is actually steering this mind-moment?"* |
| *Timing & sequence* | *anantara (proximity), samanantara (contiguity), āsevana (repetition), natthi (absence), vigata (disappearance)* | *What fires the next moment, or ceases so the next can light* | *"Is this a hand-off with no gap, or a gap created by absence?"* |

| | | | |
|---|---|---|---|
| *Kamma & result* | *kamma, vipāka* | *What seeds and what ripens* | *"Is this the deed or its consequence?"* |

*Anchors: list of all 24 conditions and the "condition = assistance" definition . Decisive-support split into object/proximate/natural. Proximity/contiguity "no interval" detail.*

13. ***T V7.14*** *Two-Methods Matrix (DO vs. Paṭṭhāna) — when to use which + sample read.*

***T V7.14 — Two-Methods Matrix (DO vs. Paṭṭhāna)***

| ***Method*** | ***Use when…*** | ***What you read*** | ***Sample one-liner read*** | ***Anchor*** |
|---|---|---|---|---|
| *Dependent Origination (DO)* | *The live hinge is feeling turning into craving; you want to show origination or cessation right now* | *Door → phassa → vedanā → [maybe] taṇhā; map Four Truths on the panel to coach the cut* | *"Pleasant taste felt; craving did not occur; cessation clear at the hinge."* | *Present-hinge pedagogy and drills that target vedanā→taṇhā directly* |
| *Paṭṭhāna (24 conditions)* | *The student needs exact cause-types : timing rails, leadership, overlap; you're diagnosing which paccaya is operative* | *Name conditioner → name conditioned → name mode; pick master bucket then the precise relation* | *"Email-urge arose by proximity from just-ceased advertence; object only assisted, predominance absent."* | *24-conditions list; "condition = assistance"; decisive-support defined as a cogent reason* |

| | | | | |
|---|---|---|---|---|
| *Blended use (classroom)* | *You want both the story arc and the wrench* | *Start with DO at the C2 hinge; if the link is unclear, switch to Paṭṭhāna triage (timing vs leadership vs presence)* | *“Feeling rose at the eye door; no craving because path-factors dominated (adhipati) and object was weak upanissaya.”* | *DO hinge note and “choose the live link” coaching* |

*Side cues: Four Truths mapped per door for daily reads. “Three Doors” practice alignment is a fair add-on when you need liberation-flavor language in class .*

***T V7.15*** *Error-to-Fix Index — common mislabels → precise correction.*

***T V7.15 — Error-to-Fix Index (common mislabels → precise correction)***

| ***Mislabel you’ll hear*** | ***Precise correction (relation)*** | ***One-line fix*** | ***Source cue*** |
|---|---|---|---|
| *“Object made it happen, so it must be Predominance.”* | *Usually ārammaṇa (object) unless the four adhipati truly rule* | *Object presents content; adhipati leads. Ask: did zeal/energy/mind/inquiry dominate?* | *Predominance via iddhipāda; mundane by “making zeal predominant”* |
| *“Proximity and contiguity are the same.”* | *anantara vs. samanantara* | *Both are gapless hand-offs; contiguity stresses “no co-presence” distinction* | *“No interval” definitions back-to-back* |
| *“Conascence means mutual help.”* | *sahajāta vs. aññamaññā* | *Conascence is co-arising; mutuality is tripod-style co-support* | *Lamp vs. tripod similes keep them apart* |

| | | | |
|---|---|---|---|
| *"Upanissaya is just 'strong object.'"* | *Three kinds: object-, proximate-, natural-decisive support* | *It's a cogent reason, not merely content* | *"Great support = decisive support" and the threefold split* |
| *"Presence/absence don't matter for mind."* | *atthi / natthi / vigata / avigata* | *Presence/absence/disappearance/ non-disappearance govern availability of supports* | *They're four of the 24; use for "why it didn't arise" reads* |
| *"Association = same as conascence."* | *sampayutta ≠ sahajāta* | *Association is mental co-concurrence; conascence is broader co-arising* | *Keep "cohere" (association) distinct from "co-arise"* |
| *"Repetition is just kamma."* | *āsevanā vs. kamma* | *Repetition strengthens the next moment; kamma seeds results across time* | *Glossary flag for āsevanā; kamma/vipāka sit as their own pair* |
| *"Postnascence can't condition matter."* | *pacchājāta does support earlier-born material processes* | *Later mind sustains earlier body (e.g., life-continuum supporting body)* | *Included in the 24; use for "mind later, body earlier" cases* |
| *"Nutriment is just food object."* | *āhāra is a conditioning mode, not merely an object* | *Distinguish "as object" from "as nutriment" support* | *Nutriment as a listed condition* |
| *"Path/jhāna don't condition outside absorption."* | *magga & jhāna modes condition allied states when present* | *When developed, they dominate as conditioners* | *Both are explicit items in the 24 list* |

### *Assessment Model (per chapter; series-standard)*

- ***Pack each chapter:*** *10 True/False, 10 Fill-in-the-Blanks, 10 Matching,* **+** *1 Label-the-Diagram (pick one plate), 2 Short Answers, 1 Scenario Case (map a real episode with conditions), 1 Micro-log (60–90s), 5-item Quick Quiz.*

- ***Difficulty flow:*** *recall → identification → mapping → chain-building → error repair.*

- ***Keys:*** *concise rationales after each chapter.*

### *Canonical Anchors (for in-text callouts)*

- ***The 24 paccaya list and English glosses*** *(root → non-disappearance).*

- ***Why Paṭṭhāna matters*** *(synthesis complementing analysis; "Great Treatise").*

- ***Presence/non-disappearance; subsumption under four master conditions.***

- ***Association vs. Dissociation with water–oil simile; rebirth notes.***

***Namo tassa bhagavato arahato sammāsambuddhassa.***

*Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,*

*sabbalokassa hitāya sukhāya ca hotu.*

*Sukha-sādhāraṇena upāyena,*

*sallakkhaṇika-atthañca gambhīra-atthañca*

*sukarāvabodhehi desanā pavattatu.*

*Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena*

*sabbadese sabbakāle ca*

*buddhadhammo saphalo anuggahako ca desito hotu;*

*paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.*

*Imaṁ kusala-kammaṁ ādāya*

*satthari ca dhamme ca saṅghe ca patiṭṭhāya,*

*kilesānaṁ parikkhayāya,*

*diṭṭhadhamme nibbāna-sacchikaraṇāya*

*pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.*

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One****.*

*May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.*

*May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.*

*Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.*

## About the Author

**Bhikkhu Indasoma Siridantamahapalaka** (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

*Breaking the Wheel: A Practical Handbook on Dependent Origination* represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

**The Author Published Books**

**(All Books can download at https://www.amazon.com and https://www.academia.edu )**

| Date | Full Title | ASIN |
|---|---|---|
| 2024-02-28 | A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V | B0FSKS4F18 |
| 2024-02-28 | A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI | B0FSLT5WR8 |
| 2024-08-22 | Paṭiccasamuppāda (Law of Dependent Origination) | B0DDXYTFD7 |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-I | B0FSWH119Q |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-II | B0FSY39NP2 |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-III | B0FSYWCJ16 |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-IV | B0FSSGX6HB |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-VII | B0FSR19XVB |
| 2024-09-04 | A Beginner's Guide… DO Cycle Diagram Vol-VIII | B0FSSGX6HB |
| 2024-11-05 | Teacher Manual Hand Book Introduction | B0DM2Q1J65 |
| 2024-11-16 | The 30 Nissaggiya Rules: MONASTIC DHAMMA | B0DNBHLFGG |
| 2024-11-20 | The 4 Pārājikas the 227 Rules of Pātimokkha | B0DNMVJSF4 |
| 2024-11-20 | The 4 Pāṭidesanīyas: MONASTIC DHAMMA | B0DNMXHQ7X |
| 2024-11-20 | The 13 Saṃghādisesas: Monastic Dhamma | B0DNMXQPKG |
| 2024-11-20 | The 75 Sekhiya Rules of the Pātimokkha | B0DNMX5BK2 |
| 2024-11-20 | The 75 Sekhiyas 1st part, Parimaṇḍa | B0DNMVRTLY |
| 2024-11-20 | The 75 Sekhiyas 2nd Part Ujuggāhika | B0DJCSSCJ |
| 2024-11-20 | The 92 Pācittiyas sahadhammika | B0DNMVW6XS1 |
| 2024-11-20 | The 92 Pācittiyas 5th part Acelaka | B0DNMVM1CZ |
| 2024-11-20 | The 92 Pācittiyas Surāpāna: MONASTIKA | B0DNMY7HWD |
| 2024-11-20 | Bhūtāgāma 2nd part of the 92 Pācittiyas | B0DNMVX8HN |

| | | |
|---|---|---|
| 2024-11-20 | Musāvāda the 1st part of The 92 Pācittiyas | B0DNMWQCP3 |
| 2024-11-20 | The 92 Pācittiyas 3rd part Ovāda: MONASTIKA | B0DNMVHWJ1 |
| 2024-11-20 | The 92 Pācittiyas 4th part Āvasatha: MONASTIKA | B0DNMTVGL3 |
| 2024-11-20 | The 92 Pācittiyas Sappāṇaka: MONASTIKA | B0DNMW8DZ0 |
| 2024-11-20 | The 2 Aniyata Rules of the Pātimokkha | B0DNNMXBLSS |
| 2024-11-20 | The 75 Sekhiya Rules of the Pātimokkha | B0DNN314HB |
| 2024-11-21 | The 75 Sekhiyas 5th Part Kabaḷa | B0DNRBBPB9 |
| 2024-11-21 | The 75 Sekhiya Rules of the Pātimokkha | B0DNRBWM1N |
| 2024-11-21 | The 75 Sekhiya Rules of the Pātimokkha | B0DNDRD5KM6 |
| 2024-11-22 | Other Faults (Out of Pātimokkha) Third Part | B0DNTM2T96 |
| 2024-11-22 | The 7 Adhikaraṇasamatha Methods: Commentary | B0DNTMYV6M |
| 2024-11-24 | The 13 Saṃghādisesas: (Assessment B) | B0DNNY3CJDV |
| 2024-11-24 | The 4 Pārājikas and the 227 Rules of the Pātimokkha | B0DNY2DPHL |
| 2024-11-25 | The 2 Aniyata Rules of the Pātimokkha | B0DNZKGPHZ |
| 2024-11-25 | The 30 Nissaggiya Rules (Assessment) | B0DNYHPJ66 |
| 2024-11-25 | The 92 Pācittiyas (2nd Part - Bhūta) | B0DNYX6SDT |
| 2024-11-25 | The 92 Pācittiyas (1st Part - Musās) | B0DNZ69PT |
| 2024-11-26 | The 92 Pācittiyas (3rd Part - Ovāda) | B0D2PHJ6G8 |
| 2024-11-26 | The 92 Pācittiyas (4th Part, Āvasatha) | B0DP2T4MSQ |
| 2024-11-26 | The 92 Pācittiyas (5th Part, Ac) | B0DP3GNH5R |
| 2024-11-27 | The 92 Pācittiyas (6th Part, Su) | B0DP5SRSM9 |
| 2024-11-27 | The 92 Pācittiyas (8th Part, Sa) | B0DP5325HQ |
| 2024-11-28 | The 4 Pāṭidesanīyas Assessment Book | B0DP7BMDCN |
| 2024-11-28 | The 92 Pācittiyas (8th Part - Sahad) | B0DP78HQT7 |
| 2024-11-28 | The 92 Pācittiyas (9th Part, Ratana) | B0DP78PWPV |
| 2024-11-29 | The 75 Sekhiyas 1st Part, Parimaṇḍa | B0DPB6PK22 |
| 2024-11-29 | The 75 Sekhiyas 3rd Part, Khambhaka | B0DPB8T8YS |

| | | |
|---|---|---|
| 2024-11-29 | The 75 Sekhiyas 2nd Part, Ujuggāhika | B0DPBCT4HT |
| 2024-11-30 | Assessment Book for the 227 Rules of the Pātimokkha | B0DPCVX2QB |
| 2025-01-16 | Custodians of the Buddha's Sacred Relics Vol-1 | B0DT6C12R |
| 2025-02-17 | The Relic Wars: Faith, Deception, and the Fight for Truth | B0DDXYQ6Z6 |
| 2025-08-25 | Breaking the Wheel: A Practical Handbook on Dependent Origination | B0FNRNQKYB |
| 2025-09-03 | Breaking Samudaya Ñāṇa: Cutting Craving's Root | B0FPRKNM4Y |
| 2025-09-04 | SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering | B0FPQGC93L |
| 2025-09-04 | Realizing Nirodha Ñāṇa: The Cessation of Suffering | B0FPVV8N49 |
| 2025-09-05 | Walking Magga Ñāṇa: The Path to Liberation | B0FPWZRL6G |
| 2025-10-02 | Buddhist Psychology & Philosophy for Modern Minds Vol-1 | B0FTJZR19S |
| 2025-10-03 | Buddhist Psychology & Philosophy for Modern Minds Vol-2 | B0FTSYB2NY |